DOCUMENT RESUME

ED 395 478 FL 023 810

AUTHOR	Krauss, Michael E., Ed.
TITLE	In Honor of Eyak: The Art of Anna Nelson Harry.
INSTITUTION	Alaska Univ., Fairbanks. Alaska Native Language Center.
REPORT NO	ISBN-0-933769-03-2
PUB DATE	82
NOTE	148p.
AVAILABLE FROM	Alaska Native Language Center, University of Alaska Fairbanks, P.O. Box 900111, Fairbanks, AK 99775-0120.
PUB TYPE	Collected Works - General (020) -- Books (010) -- Multilingual/Bilingual Materials (171)
LANGUAGE	English; Eyak
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*Alaska Natives; *Athapascan Languages; *Folk Culture; Oral History; Oral Tradition; *Poetry; Short Stories; Sociocultural Patterns; Story Telling; *Tales; Uncommonly Taught Languages
IDENTIFIERS	Eyak

ABSTRACT

Ten stories, in poem and narrative form, told by Anna Nelson Harry, are presented here. The stories represent a portion of the oral tradition of the Eyak, an Alaskan native nation of which few native speakers remain. An introductory section chronicles the history and decline of the Eyak, the research undertaken to preserve their culture, and the life and work of Anna Nelson Harry. The texts, all transcribed from tape recordings, include both the original language and an English translation. Texts are presented in five sections: On Greatness and Smallness ("Lake-Dwarves," "Giant Rat" as told in 1933 and 1965); On Good and Evil ("Two Sisters"); On Husband and Wife ("Blind Man and Loon," "Raven and His Wife Quarrel"); On Identity and Conflict ("Woman and Octopus," "Groundhog-Man," "Wolf-Woman"); and On the Beginning and End of Eyak History ("Eyak History," "Lament for Eyak"). Each section has an introduction offering background and details on the stories. (MSE)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 395 478

IN HONOR OF EYAK

The Art of Anna Nelson Harry

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☒ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN OTHER THAN PAPER COPY HAS BEEN GRANTED BY
Michael Krauss
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

FL023810

BEST COPY AVAILABLE

Edited by Michael E. Krauss

IN HONOR OF EYAK:
The Art of Anna Nelson Harry

IN HONOR OF EYAK:
The Art of Anna Nelson Harry

Compiled and edited
with introduction and commentary
by Michael E. Krauss

Alaska Native Language Center
University of Alaska

1982

Published by the Alaska Native Language Center, P.O. Box 900111, University of Alaska, Fairbanks, AK 99775-0120.

©1982 by the Alaska Native Language Center, University of Alaska.
All rights reserved.
Printed in the United States of America.

ISBN 0-933769-03-2

Selections from *Glacier Bay Concerto* (Alaska Pacific University Press, Anchorage, 1980) by Richard Dauenhauer are reprinted with permission of the author and the copyright holder, Alaska Pacific University Press.

Passages from *The Eyak Indians of the Copper River Delta, Alaska* (Levin and Munksgaard, Copenhagen, 1938) by Kaj Birket-Smith and Frederica de Laguna are reprinted with permission of Frederica de Laguna. This book has been reprinted and is available from AMS Press, Inc., New York.

Much of the fieldwork during which these texts were collected was supported by the National Science Foundation, grants G-23994 and GS-733.

First printing, 1982 500 copies
Second printing, 1988 500 copies

Minor typographical errors found in the first printing of this book have been corrected for the second printing.

The University of Alaska Fairbanks provides equal education and employment opportunities for all, regardless of race, color, religion, national origin, sex, age, disability, status as a Vietnam era or disabled veteran, marital status, changes in marital status, pregnancy, or parenthood pursuant to applicable state and federal laws.

CONTENTS

For Anna 4
Acknowledgments 5
From *Glacier Bay Concerto*, by Richard Dauenhauer 7
On Copper River Flats, by Frederica de Laguna 8
Introduction 11
Photographs 25
Part One:
On Greatness and Smallness 35
Introduction 37
Lake-Dwarves 39
Giant Rat 47
1933 Versions of Lake-Dwarves and Giant Rat 59
Part Two:
On Good and Evil 63
Introduction 65
Two Sisters 67
Part Three:
On Husband and Wife 81
Blind Man and Loon 85
Raven and His Wife Quarrel 91
Part Four:
On Identity and Conflict 95
Introduction 97
Woman and Octopus 99
Groundhog-Man 109
Wolf-Woman 123
Part Five:
On the Beginning and End of Eyak History 143
Introduction 145
Eyak History 147
Lament for Eyak 155

A·nah, qa·k'ah sahɬ da·x̣ sidaga̱leh siya· yik'a't, i'e' a't xan'ɬq' yik'a't. Alash-gahx̣ k'udzu·dah xuda·yiɬch'a·q', x̣aya'u·t qi't q'a·l wax̣ i·t'eh. I'iht xki·nx̣.

Ga̱dla·'a·wch'aht a·nda' ixsɬi'anhɬ, ilah lax̣ tsin'da·xilehwaht, da'u·dax̣yi·nkih da'i·daga' iya· lax̣ tsin'da·yileh, I·ya·qdalahga̱yu·ga' lax̣ iya· k'utsin'da·yilehwaht q'al.

Dik' da'u·dax̣yi·nkih k'e·'shuh da'a·nt xuda'ɬadehq. I· awa· k'udzu·dahshgahx̣ xuda·ɬideh. I· q'aw k'udat'u' sit dasaɬde'kɬ, I·ya·qdalahga̱yu·ga' tsin'dale·l sit dasaɬde'kɬ. Da'iqa·'ya' tsin'dalehch'iya' q'a'i·, tsahkɬ'ach'iya'lawdak q'a'i·. Daga·x̣k'a·t la'dits'i·n u·ch'aht uleh ga·nsa'yahɬ xu· ne·tl'da·x̣ a·nda' ixsɬi'anhɬ, I·ya·qdalahga̱yu·ya' tsin'daleh da·x̣ tsahkɬ i̱x̣a' ixdixa·kɬwaht, dilich' da·didehwaht. K'ulat'u' qax̣ah i̱x̣a' xsdixa·kɬ da·x̣ qi'dax̣ ida' ixta'a·nk'qa'ch' u·dax̣ a't xan'ɬ q' ux̣a' q'e' xdaxa·kk' q'aw. Iya̱x̣a·q' q'aw k'udat'u' I·ya·qdalahga̱yu·ya' tsahkɬ da·x̣ wax̣ah da·x̣ tsin'daleh ditl'a'kq'ach' dɬstilahɬ. Di'da· i· satsahkɬ, k'udzu·dahshgahx̣ da'awga' dax̣u' ya·n' da·xittl'a'k, ditl'a'kq'ach'. Aw ditl'a'k q'al q'a·l ich' qu'xtah, iya· k'uch' qu'xtah, ikuwa'na·ga̱yu·ch' Tla'xa'lahga̱yu·ch'dik. Alshgahx̣ a't k'a·di'dah ik'ah la·yitinhinu·; Iya̱x̣a·q' q'uhnu· k'a·di'dah I·ya·qdalahga̱yu·k'ah la·yitah.

I· sahtx̣ dax̣unh yiɬeh da·x̣ wax̣ k'usatsinhɬ. I·ya·qdalahga̱yu· lagada'a·ɬ. Di'du'x̣ daɬi'q' i·nsdi'ahɬinu·, datli·. De·lehtshduw ts'it i· awa· atga̱dala·ɬ, atga̱dala·ɬ. Ashdih. Dik' u·la'xtga·q. Q'a·l awa· i·gidik qa·k'ah k'a·dih. Ikuwa'na·ga̱yu·x̣a', ux̣a' q'e' wax̣ idit'inhinu·. I'e' q'al a·nt xki·nx̣. Xu· sitsi·nkih sasinhɬ, a't ulah qe'xleh da·x̣ sasinhɬ. Sidaga̱lehyaq'dik u'iht ga̱xsi·nɬda·x̣ i· siya· ulah k'usatsinhɬ, di'dah sidaga̱leh q'e' idi-ɬe'waht. Wax̣ q'aw sich'a·x̣ sahɬ. Iyahshga̱yu·dik sasinhɬ, t'uhɬga'nu·. Xu· awa· dik' iya· ulah k'uxstsinhɬga̱nu·. K'udax̣. I· a't i·nsaɬyahɬ da·x̣ k'ut'u'da·x̣ sich'a·x̣ sahɬ da·x̣ xu· awa· k'ude·dah ich'a·x̣ axsahɬq. K'ude·dah iya· k'uxstsinhɬq. I· sta'dah six̣a' ga·nsata'ɬ da·x̣ k'ude·dah awga' i̱x̣a' k'udzu·dah ga̱laxsta'ɬq, di'wax̣ ga̱li·tah dawa·. Q'a·l awa· i· sasinhɬ da·x̣ xki·x̣. I'e' i·nsiɬgehqɬ. Ts'it al awa·, iya̱x̣a·q'shgahx̣ k'a·di'da· I·ya·qdalahga̱yu·k'ah k'ula·yitah, uwahtshgahx ich'a·x ixiyah.

ACKNOWLEDGMENTS

To Anna Nelson Harry and to the Eyak nation I owe a debt far greater than I could repay. This book, largely by Anna, is entirely about, for, and dedicated to the memory of Anna and of Eyak.

This work would not have been possible without the contribution of the late Lena Saska Nacktan of Cordova, who gave me the initial help I needed in the hearing and interpretation of nearly all of Anna's texts included in this volume.

I am deeply grateful to Frederica de Laguna for her immeasurable contribution both to Eyak and to this book, first in 1930 by recognizing Eyak, and then in 1933 by her ethnographic work with the Eyaks, which included the first writing of Eyak oral literature, largely from Anna; that work was published in *The Eyak Indians of the Copper River Delta, Alaska** by Kaj Birket-Smith and Frederica de Laguna (Copenhagen, 1938), to which this book owes much. Half a century later, Frederica de Laguna again contributed immeasurably to the present book by reading the manuscript of it, making many helpful comments and suggestions, allowing me to reprint the 1933 versions of Anna's stories appearing here, furnishing and allowing me to copy several of the photographs appearing here, and by allowing me to include here her previously unpublished poem to the Eyaks.

To Richard Dauenhauer this book also owes much, for his thoughtful reading of the manuscript and comments on it, for furnishing and permission to reproduce a photograph of Anna, and for his permission to reproduce part of some stanzas inspired by Eyak in his volume of poetry, *Glacier Bay Concerto* (Alaska Pacific University Press, 1980).

To Ronald Scollon and John Bernet I am also grateful for their reading of the manuscript and many helpful comments.

---

*This book, long out of print, is now again available in reprint from AMS Press, 56 East 13th Street, New York, N.Y. 10003.

I am also deeply indebted to Martha Nelson and Eva Sensmeier of Yakutat, who have cared much for Anna, and who sent me biographical information about Anna and photographs of her, some of which are reproduced here.

For errors and the many faults in this book, I alone am responsible.

I wish to thank also Elaine Abraham of Yakutat and Anchorage, Margaret Anderson of Cordova, Sophie Borodkin of Cordova, and Rita Gunderson of the Cordova Historical Society, who, in addition to Frederica de Laguna, Richard Dauenhauer, Martha Nelson, and Eva Sensmeier, sent me photographs of Anna, many of which are published in this book. I thank the University of Alaska Archives for help in the reproduction of the two engravings from the 1880s.

Jane McGary I thank and admire for her expert preparation of a difficult manuscript for the press, and for her many valuable editorial comments.

I ara grateful to Randall Jones for the many hours he gave to the task of assembling, technical editing, and even electronic enhancement of the tape-recordings to accompany this book.

To the National Science Foundation goes the credit for the essential support of the basic work on Eyak, 1963-1969, of which this book is one of the results.

A large number of the printed copies of this book are to be given to the people of Yakutat in memory of Anna. Any proceeds from the sale of the rest will be used toward recovery of printing costs; any remainder thereof will be used toward the printing of the dictionary of the Eyak language, a further memorial to the Eyak nation.

Anna Nelson Harry
January 6, 1906–February 1, 1982

The language
eternal
through the speech
extinct.

Richard Dauenhauer,
'Rilke at Glacier Bay'

Eyak language
three speakers left
whose hearts have grown old,
whose speech will die forever
and the instance
of human voice
crystallize to text,
a lexicon, and grammar.

The trumpeter swans
linger to November.
Floating at Eyak lake
between the ice and waterfall.

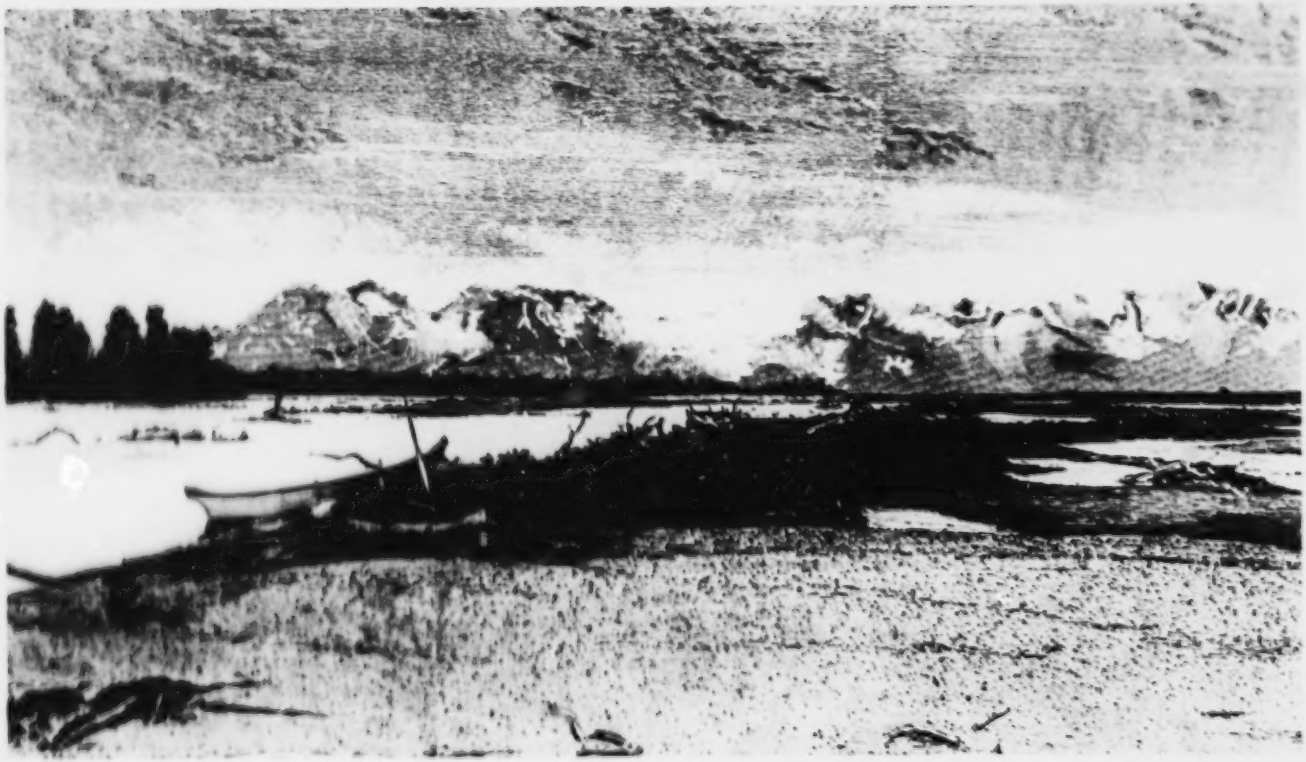
They will build among no rushes.
We will wake
finding they have flown away.

Richard Dauenhauer,
'Epiphany'

On Copper River flats
I smell the salty stench of drying seaweed.
My bare toes clutch cold wetness,
reluctant silt,
stretching the haze of miles.

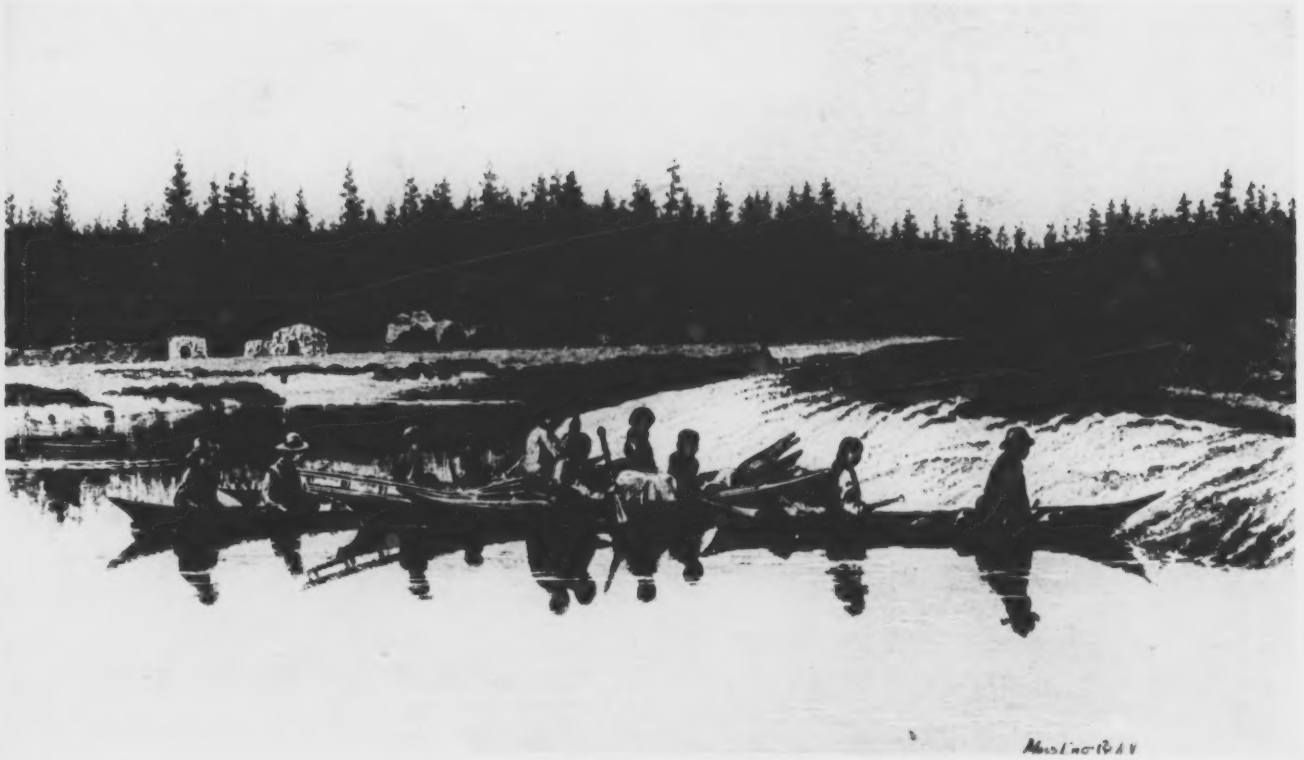
My tracks dissolve in dimpled pools,
as the lines once gouged by your canoes,
dragged by brown arms,
returning potlatch-proud,
the rising tides effaced.

Frederica de Laguna



IN THE DELTA OF COPPER RIVER IN THE EARLY FALL.

Engraving in *An Expedition to the Copper, Tanana, and Koyukuk Rivers, &c., 1885*, by Henry T. Allen, Washington, 1887, from photograph taken by W. R. Abercrombie, June 1884.



START FROM ALAGÁNIK.

Engraving in *An Expedition to the Copper, Tanana, and Koyukuk Rivers, &c., 1885*, by Henry T. Allen, Washington, 1887, perhaps from photograph taken by W. R. Abercrombie, June 1884.

BEST COPY AVAILABLE

INTRODUCTION

Anna Nelson Harry was one of the very last of a whole nation, the Eyaks. Her death is full of meaning for all mankind. Her long, hard life spanned the unutterably tragic final chapter of the living history of her people. Anna had the gift of the Eyak language, to tell the stories of her people. The spirit of her language and people lives in her art. The Eyak nation, so far as we know, may never have numbered over five hundred souls; but, if we pause to listen, Anna's art can teach us that the spirit of the Eyak nation was as great as any, and that we all have much to learn from the wisdom of even the smallest and most powerless of nations.

At least some small part of the beauty and wisdom of the Eyak spirit, and also of Anna's, has been preserved. May both Eyak and Anna gain in this way at least some small share of whatever immortality is granted to us on this earth, that we may sense something of the true meaning of a person's life and of a nation's history.

It has been a great privilege in my life to know Anna, and to be able to help this way in the preservation Anna wished of the Eyak heritage she so honored. I can only hope that this book may be worthy as the beginning of a memorial to Anna and as an offering to her people.

In order that the reader may understand the real meaning of Anna's stories here, I shall begin this book with a brief introduction on the history of the Eyak people and on Anna's life.

Early Eyak History

The Eyak people of historic times lived along the Gulf of Alaska coast, approximately from modern Yakutat to modern Cordova. About two hundred years ago, however, as far as can be determined from the presence of Eyak place-names and from

oral tradition, Eyak territory extended somewhat southeast of Yakutat. At the same time, it did not then extend at the other end quite so far northwest as present-day Cordova, but only to the southeastern edge of the Copper River Delta. During the period 1700-1800 two shifts were taking place, both toward the northwest: the Eyaks were extending their territory northwestward, across the Copper River Delta to Eyak Lake, while at the southeastern end they were rapidly losing ground to the Tlingits, who were expanding northwest to Yakutat and beyond, to Kaliakh and Bering River.

In their extension northwestward the Eyaks replaced the Chugach Eskimos, locally called 'Aleuts,' of a culture and language very different from the Eyak, and with whom the Eyaks expectably at that time had generally unfriendly relations. Their relationship with the Tlingits expanding into the other end of their territory was rather different. The Tlingit language is related to Eyak, and similar in structure. Tlingit and Eyak culture are also similar, sharing long and often friendly contact. In fact, the Tlingits were not simply replacing the Eyaks, but co-existing with them and rapidly assimilating them, to the point that, as the Eyaks adopted Tlingit speech in place of their own, they became part of the Tlingit nation. By 1800 Yakutat was mostly Tlingit-speaking, the Eyak language there already rapidly being replaced by Tlingit. By 1900 Yakutat had already been for some time entirely Tlingit-speaking; the Tlingit language was dominant at Kaliakh, rapidly replacing Eyak there; Bering River was fully bilingual Eyak and Tlingit; and at the Copper River Delta many Eyaks also knew Tlingit. Thus by 1900 only at the Cordova end of their territory, on ground gained a century before from the Chugach, was there a community of people whose main language was Eyak, some of whom spoke only Eyak and not Tlingit. These were Anna's people.

Though clearly it is the English language and Anglo-American society that are obliterating the last of Eyak, we must not lose sight of the strong probability that if English-speaking people had not thus intruded into local history, the Eyak language might then have disappeared almost as quickly, perhaps even more quickly, being replaced instead by Tlingit. The Tlingit people were already by the end of the 18th century in direct contact and conflict with the Chugach Eskimos, across Eyak territory. The Tlingits and Chugach Eskimos were both relatively powerful and aggressive Alaskan nations, of very different origins, but both highly ocean-going (the Chugach in skin boats and the Tlingit in wooden dugouts), while the Eyaks were a small nation, caught between them, hardly even a buffer, but more allied with the Tlingits, surviving as best they could in that position.

Eyak Prehistory and Relations with Athabaskan

Unlike their coastal neighbors, the Eyaks were no naval power at all, and sea-mammal hunting was not a major subsistence activity for them. They preferred gathering clams and mussels from the tide-beaches, fishing salmon from the streams,

and hunting goats in the mountains. Further suggesting an interior origin of Eyak is the fact that the closest relative to the Eyak language is not Tlingit, but the Athabaskan language family of the interior of Alaska, interior northwestern Canada, and of the Navajos and Apaches. This great language family, thus with extensions as far as Arizona and New Mexico, consists of the descendants of a common ancestral language probably spoken somewhat over two thousand years ago in the Interior, perhaps somewhere directly north of historical Eyak territory, in the upper Yukon and Tanana drainages. The Eyak language is not a member of the Athabaskan language family itself, however; it is not one of the Athabaskan languages, descended from a common ancestor called 'Proto-Athabaskan.' Eyak is an earlier offshoot; it is the other branch, separate from Athabaskan, of what we may call the Athabaskan-Eyak language family. The Eyak language and the common ancestor of Athabaskan thus in turn had a common ancestor, about another thousand years before Proto-Athabaskan, thus something more than three thousand years ago. Accordingly, Eyak is fundamentally no more similar to its closest Athabaskan neighbor, the Ahtna Athabaskan language of the Copper River, than it is to Navajo in New Mexico. (In comparing Ahtna with Eyak, we find that about one-third of the basic vocabulary of Eyak is historically the same as that of Ahtna, but we get exactly the same proportion when we compare Eyak with Navajo.) The only explanation for such a situation is that the ancestors of the Eyaks must have been separated somehow all these thousands of years from the ancestors of the Athabaskans. It is difficult to understand from the map of modern Alaska how this could happen, especially since it was not unusual for Alaskans to travel on foot even across glaciers. Perhaps the ancestors of the Eyaks were pocketed for a long time on the coast by glaciers that were once far more formidable than are those of today. The prehistory of the Eyak people and the nature of their long isolation from all the Athabaskans remain a mystery, as does when and how they came to the coast, as they must at one time have come, from the interior. Perhaps a hint may be found in the puzzling name the Ahtnas have for the Eyaks, *Dangane* 'uplanders', and in the equally strange fact that the Eyak word for 'downriver', li', is the same as their word for 'into the closed end of something', its original meaning. Then there is Anna's own legend of the interior origin of the Eyaks, included in this volume. In any case, in the mystery of Eyak prehistory, there is also the lesson for us that we must not presume we really know more than fragments of the past.

Modern Eyak History: 1889, and Destruction

The final chapter in the history of the Eyak nation began in 1889 with the establishment of the first American cannery in Eyak territory. Until then, Eyaks had had relatively little contact with Europeans. They were not aggressive traders, and generally avoided contact with the Russians, although in the 1850s many of them became nominally Russian Orthodox, through missionary efforts; they also traded some with

the Russians at their post at Nuchek (established 1793) in Prince William Sound. There are a few Russian words borrowed into their language. Still, as of 1889, the Eyaks were living in an Eyak culture very much intact yet in the Cordova-Copper River Delta area. They had two main villages, Eyak* at the outlet of Eyak Lake, the opposite end from modern Old Town and Cordova, and Alaganik*, about twenty miles to the east, on one of the many sloughs of the Copper River Delta. The people of the two villages were very closely related, and moved freely back and forth between them. The Eyaks of Bering River village (Chilkat, near Katalla in Controller Bay) were also closely related, but somewhat separate, a much smaller group, by 1889 speaking both Eyak and Tlingit, as mentioned before. There was perhaps a total of 200 Eyaks in this general area in the 1880s, about 160 at Eyak-Alaganik and fewer than 40 at Bering River.

In 1889 four American salmon canneries were established in or very close to this Eyak country: two on the western end of Eyak Lake (one of which moved in 1895 to Orca on Prince William Sound, just north of present-day Cordova), and two on Wingham Island in Controller Bay, near Bering River (one of which moved in 1891 to Coquenhena Slough in the Copper River Delta). A trading post was established at Alaganik, probably also in 1889. These salmon canneries operated seasonally, every summer, each employing typically about 70 whites and again as many Chinese, all males. Their fishing practices were lawless and destructive, for example blocking whole channels and dynamiting, for a maximum fast profit; they were ruled only by greed, and severely interfered with Eyak food supplies. Worse still was the interference with Eyak life. The cannery crews brought with them uncontrolled vice: alcohol, opium, disease, violence, and tragic disruption and degradation of the Eyak community, outnumbered each summer by the all-male crews of these canneries, where everything but sustenance or employment awaited the Eyaks. By about 1892 already Alaganik had been practically wiped out by epidemics; the survivors joined those of Eyak, who were moving to a camp site of theirs that was becoming Old Town, around the canneries at the western end of Eyak Lake. By about 1900 Eyak Village itself was destroyed altogether. About 60 Eyaks survived in Old Town, Cordova, where some of the whites had also begun to settle the year round. A new stage of development, in addition to the canneries, and the final blow to Eyak society, was the construction of the city of Cordova, begun in 1906 as the terminus of the Copper River and Northwestern Railway, completed in 1911.

The Life of Anna Nelson Harry

Anna Nelson Harry was born January 6, 1906, the year Cordova began, into this last Eyak community, rapidly disintegrating at raw 'frontier' Old Town Cordova. She

---

*Both these names are of Chugach Eskimo origin, not Eyak, as might be expected in territory recently taken over from the Chugach. Eyak, pronounced Iya'q in Eyak, is from Chugach *igyaaq* (other Eskimo *igyaraq*) 'throat', here meaning throat of lake, where Eyak Lake has its outlet into the Eyak River. It is a common enough Yupik village name, reflected also in Igiugig on Iliamna Lake, for example. Likewise, Alaganik (Eyak Anaŝanaq) is from Chugach *alaneq* 'switchback turn in river', also a common Yupik village name, reflected also in Alakanuk on the Yukon Delta, for example.

has told little directly of her early life. That as a little girl she witnessed the brutal murder of her pregnant mother is inkling enough. The Birket-Smith and de Laguna book on the Eyaks (1938, about which more below) mentions (p. 9) that

> as an orphan she was brought up by an Eyak family who neglected her shamefully. A disfiguring scar on her neck is said to be the result of some skin disease which went untended. The little girl had to sleep with the dogs beside the fire, and it is their tongues which are supposed to have cured her. After she was married she was kidnapped by the Oriental crew of a cannery and was kept imprisoned for some weeks before she was rescued. During her husband's illness she supported her little family by working in a cannery.

Anna was married in 1918, at age 12, to Galushia Nelson. Theirs was perhaps the last Eyak marriage to take place. Anna was born the year Cordova began; Galushia was born at Alaganik in 1889, the year the canneries began. Galushia was himself also a most remarkable and important person in the preservation of the Eyak heritage. At the age of 13, in 1902,

> he was taken to the United States by an American couple who were interested in him. He was educated there and had special training as a mechanic. His family, however, succeeded in inducing him to return to Alaska, offering him false hopes of earning a living at his trade. He had left his people living a more or less unspoiled and happy life at Alaganik. [This could no longer have been true, except in a relative sense, in 1902.] He returned to find them reduced in numbers by poverty and disease, leading a miserable existence on the outskirts of Cordova. The shock of disillusion was so great that the night he landed Galushia attempted to commit suicide. The wound in his breast was not fatal, but it may have been one reason why he later contracted tuberculosis of the lungs. In 1933 he was sick and unable to work (Birket-Smith and de Laguna 1938, pp. 8-9).

Anna had four sons with Galushia, all of whom preceded her in death, Johnny (1928-1974), Jerry (1934-1977), and twins James (1937-1940) and Joe (1937-1967). Anna's and Galushia's grandchildren are Sheri Henniger, Gayle Nelson, James Nelson, Joe Nelson, and Valerie Nelson (Jerry's children), and Loretta Nelson (Joe's daughter), all of Yakutat. Great-grandchildren are Scott Henniger and Angelique Henniger (Sheri's children), and Jason Nelson (Gayle's son).

Galushia Nelson was taken away (perhaps actually abducted) from Alaska at age 13 and sent away to boarding school, to Chemawa Indian School in Salem, Oregon*

---

*This information comes from an account by the Danish leader of the 1933 expedition to Prince William Sound, Kaj Birket-Smith, entitled *Guld og Grønne Skove (Gold and Green Forests)*, printed in Copenhagen in 1935 in Danish for the Danish public. In this book (pp. 89-94) Birket-Smith speaks his mind freely about the grim situation of the Eyaks in Cordova in 1933, and supplies additional and more personal information about the expedition itself. According to Birket-Smith in this book (p. 91), Galushia Nelson was in his mid-forties in 1933, sent as a 'brilliantly gifted' boy of 13 to a large Indian school in Oregon which he attended for ten years. According to the 1938 book (p. 9), he was 54 in 1933 and sent away to school at age 10; but the Chemawa Indian School records list Galushia Nelson as a student there from 1902 to 1912, arriving at age 13, exactly confirming the 1935 account.

(This practice also contributed greatly to the destruction of the Eyak community; many other Eyak children were sent out to Chemawa, between 1902 and 1920, and many never returned.) By the time Galushia returned to Cordova, he had spent most of his young manhood away, was predominantly English-speaking, and never regained quite a full command of his native Eyak. The dominant language of the household, at least with the children, was English, although Anna's first language and favorite language to the end of her life was Eyak.

Anna and the 1933 Expedition

The Russians did the Eyaks little or no harm, but were fairly well aware of them. They recognized that there were two languages at Yakutat, and had a name for the Eyaks, *Ugalakhmiut* or *Ugalents*, from Chugach *Ungalarmiut* 'easterners'. They had even collected significant vocabularies of their language, a long one in 1805 by Rezanov (published in 1857), and a shorter one published by Wrangell in 1839.

The Americans, however, both scholars and even most local settlers, never realized that the Eyaks were a separate people with their own identity and their own language, with their own history of thousands of years. The Eyaks were vaguely thought to be some kind of Chugach Eskimo or some kind of Tlingit, or rather a mixture of the two. To this day very few people, even among Alaskans, have heard of Eyak as a distinct Alaska Native group.

It was not until 1930, in fact, that the Eyaks were 'discovered' by anthropologists, and by that time they were already nearly extinct. In the summer of 1930, the anthropologist Frederica de Laguna came to Prince William Sound to investigate Chugach Eskimo prehistory, and met Galushia Nelson in Cordova, where she learned of the real identity of the Eyaks. Three years later she returned, on a joint Danish-American expedition together with the Danish anthropologist Kaj Birket-Smith, and a student, Norman Reynolds, mainly to continue archaeological investigations of Prince William Sound, but they began by spending 17 days in Cordova with the Eyaks, in April-May 1933. This was the only work ever done by anthropologists with Eyaks. The result was a fine book, published in Copenhagen by the Danish Royal Scientific Society in 1938, *The Eyak Indians of the Copper River Delta, Alaska*, 591 pages (reprinted 1976), now the source of nearly all the knowledge left of Eyak culture, aside from that in the Eyak language itself.

The largest part of the basic information in this crucial book is from Galushia and Anna Nelson. It was natural for Galushia, with his personality and innate gifts, and the education of his long exile, to take an active interest in his people and their culture, for which he was a perfect interpreter, especially with Anna at his side.

> Galushia was a very intelligent informant and was genuinely anxious to help us. He speaks good English and was always careful to explain what he knew and what he did not know. Annie, moreover, was often able to supplement her husband's information. Most of the tales which we have recorded she had

> learned from Old Chief Joe, now dead. She would tell them to her husband in Eyak, and he would translate them for us, usually verbally, sometimes in writing. Annie was also our chief source for kinship terms (pp. 9-10).

From this it is clear that Anna made a very important contribution to the account of Eyak culture in that book (pp. 17-242). She also made the largest contribution to the section on Eyak folklore (pp. 245-323), written in English only; for this Galushia was for the most part literally only the interpreter.

Anna's Life at Yakutat and Eyak Language Work

Galushia died in 1939, and soon after Anna moved from the situation at Cordova (as she put it in her Lament, 'fled' or 'saved herself') to Yakutat, where there remained a stable Indian community. There she married Sampson Harry (1906-1980) of the Yakutat Tlingits, and began a new life. She and Sampson had two sons, Sampson Jr. (1940-1974) and Ernest Michael (1944-), and two grandsons, Philip John Harry (son of Sampson Jr.) and Situk Sampson Harry (son of Michael).

At Yakutat Anna learned her third language, Tlingit, and participated fully in Yakutat culture. Yet she remained to the end of her life proudly Eyak, therewith enriching in her special way Yakutat culture, as a representative of the Eyak heritage which the Yakutat people still remembered was anciently part of their own. She gladly spoke Eyak to anyone who would listen, as there were still at Yakutat a few individuals originally from Bering River and Kaliakh, abandoned in 1912, who understood or remembered some Eyak from their youth.

Although no more anthropological work was ever done for Eyak culture after 1933, a great deal of linguistic work has been done on the Eyak language since then, and in that work Anna Nelson Harry again played a most important part.

On the 1933 expedition a few hundred Eyak words and some grammatical forms were written down by de Laguna and Reynolds from Galushia, Anna, and Old Man Dude. De Laguna showed these language materials to Professor Edward Sapir (then at Yale University). Sapir was a brilliant and most prominent linguist of his time in American Indian languages, and also a specialist in Athabaskan languages. He at once recognized the importance of Eyak, that it was not an Athabaskan language but instead a separate branch of the language family, related to Athabaskan as a whole, and of great potential significance for understanding the history of the Athabaskan languages and the somewhat more distantly related Tlingit as well. Eyak is therefore an important part of the heritage of all these peoples.

By the time of the 1933 expedition, the Cordova Eyak community had declined to thirty-some persons, of whom only about fifteen could speak Eyak. The need for Eyak language work was becoming very urgent, but no qualified person could be found to do it. Sapir himself was ill; he died in 1939. Then World War II intervened. John P. Harrington of the Smithsonian Institution did work for six weeks in 1940 at Yakutat with George Johnson, who had moved to Yakutat from Bering River in 1912,

and spoke both Eyak and Tlingit. However, it was not until 1952 that a qualified linguist with special training in Athabaskan grammar finally came to Alaska specifically to work on Eyak. This was Fang-Kuei Li, a Chinese linguist who had been a student of Sapir's in the 1920s. By 1952, when Li worked on the language, there were only about seven people left who could speak Eyak well. Li worked especially with George Johnson and Anna at Yakutat (for four weeks), and then with Scar and Minnie Stevens at Cordova (for two weeks). His work included recording several short Eyak tales from George and one from Anna, the first Eyak oral literature ever written down in Eyak. Li made an important contribution and a good beginning, but could not continue the work, and there things stood for nine more years.

I came to the University of Alaska, Fairbanks, in fall of 1960, and immediately began to plan a general project for Alaska Native language work. I received the first federal support for such work from the National Science Foundation in summer of 1961, and made sure that Eyak was included as a high priority. By the summer of 1961 there were only about five persons left who could speak Eyak well. Scar Stevens had died in 1953 and Minnie died in the spring of 1961, but Minnie had kept speaking Eyak all her life to her daughters Marie and Sophie, who are in fact now the last speakers of Eyak. Minnie also spoke Eyak with Galushia Nelson's niece Lena Saska Nacktan (1902-1971), who had moved back to Cordova in 1954 and very much refreshed her Eyak with Minnie until 1961. That summer Robert Austerlitz of Columbia University worked in Cordova with Lena and Marie, and then in Yakutat, mostly with Anna, and some also with George Johnson. Austerlitz too made an important contribution, but there was still no linguist who could make a long-term commitment to study the Eyak language.

The continuing support of the National Science Foundation enabled me to make that commitment myself. From 1963 through 1969 I spent on Eyak every moment available from my other duties at the University, and have spent a great deal of effort on it since as well. I worked mainly with Anna, Lena, and Marie, but also to some extent with all the others still alive whom I could find who could speak any Eyak (George Johnson, Sophie, and also Mike Sewock of Cordova, originally from Bering River, who remembered some Eyak from before 1912). Thanks to these people, it has been possible for me to put together at the eleventh hour what I consider a rather full record of the Eyak language, that is, a dictionary of just about all the vocabulary that survived into 20th-century living memory of Eyak, and a grammar of the way the sounds and words and sentences of the language are put together. All this will be published some day soon, at least before I die, I hope. In any case, the information is preserved for future generations.

Anna's Tales

An important part of this work, in addition to dictionary and grammar, has also been the preservation of connected speech or texts in Eyak, that is, legends, stories,

history, cultural and personal accounts, both for their value as samples of the language, and of course for their content as the literature, history, and culture of the Eyak nation. In this work Anna has made the greatest contribution of all. She was not only a fluent speaker of Eyak, but she was also a very creative speaker of Eyak, a true artist with the language, as we shall see. Of the speakers remaining in 1963 she was the most willing and able to tell connected stories in Eyak, not only by dictation for me to write by hand, but also, especially, by being able to enjoy telling stories with a tape-recorder going. This was a tremendous good fortune for the future of the Eyak heritage. There are now a few hundred pages of text in Eyak, about four-fifths of it from Anna, and also for most of that, nearly seven hours of tape-recorded original. Anna did the largest part of this dictation and recording during my visits to Yakutat in 1963 and 1965. I transcribed the tape-recordings in Cordova with the help of Lena Saska Nacktan, as I was just learning the language then, and Lena could repeat to me clearly what Anna said on the tape when I could not make it out myself, and help me also by explaining the meaning when I could not understand, so that I could also compose an English translation.

In 1965–1969 I worked hard on editing all the Eyak texts in Eyak, with translations and explanatory notes, and on compiling all the Eyak vocabulary into a large dictionary. In 1970, at the Massachusetts Institute of Technology, I made microfilm and photocopies of the texts and dictionary in preliminary versions.

Since 1970 we have some more Eyak texts from Anna, mostly on tape from my visits to Yakutat 1971–1975, and some recorded by Jeff Leer and Karen McPherson from Anna in Anchorage, 1973. After Lena's death in 1971, I managed to transcribe and translate these later recordings by myself. Through the 1960s and 1970s then, I spent a great deal of time, besides what I spent actually with Anna, listening to her voice on tape, carefully studying her every word and syllable. I learned a great deal from that experience. I began to understand the several levels of her meaning and was rewarded with a deeper and deeper appreciation for her language, her wit, her art, and for Anna personally. That relationship and that appreciation I have for Anna is not like any other I have ever known, or ever am likely to know again.

This Book

This book contains only a sample of Anna's storytelling art. I have included here ten of the sixty texts we have from her (about a quarter of the whole quantity), selected for their superb artistic value and at the same time for their expression of Anna's personality. These texts are traditional tales and at the same time something much more than that, as is true of all great literature. They can therefore be directly compared with other great literature. The greatness of many of Shakespeare's plays is surely not in their plots or stories, which were in fact simply the popular stories of their day, hardly original with Shakespeare. Their greatness is what Shakespeare did with those well known stories, the beauty of the language he put them in, and the wisdom of his own

thought and the power of his own feelings which he gave to them. The same is true of Anna's traditional Eyak tales, which have much more meaning because of the particular way she herself tells them. Again, that is a basic reason why I have written here a background introduction to those stories, to give the reader some idea of Eyak, and of Anna's life, which are so much a part of these stories.

Oral literature is in important ways much more personal than written literature. The hearer must be in personal contact with the teller, traditionally in an intimate gathering of people who are closely related (as opposed to reading a book by someone the reader has never even met). The listeners' interest and enjoyment are not only in the story itself, which most have already heard many times over, but rather in the way the particular storyteller, say this time Grandmother, is telling the story. Often too the listeners would already have heard Grandmother herself tell that story, perhaps several times before, so the interest and enjoyment in the repetition of the story could also be in the way Grandmother is telling the story this particular evening, because in some subtle way, perhaps by a tone of voice here, or by lingering over a detail there, this particular telling might reflect something we know happened yesterday, or her mood this evening. Anna's telling of these stories is full of personal meaning in this way.

For most of the tales recorded here other versions have been recorded, not only from speakers of Tlingit or 'Aleut' (Chugach Eskimo), but in several cases also from speakers of Eyak, including in some of these cases English versions from Galushia Nelson printed in Birket-Smith and de Laguna's 1938 book. However, as stated and quoted above, and again in their introduction (pp. 245-246) to the section on Eyak folklore, the stories from Galushia Nelson printed there are not so much his versions but Anna's: "Most of the stories were told us by Galushia, prompted by his wife, from whom he had originally learned them. A few he wrote out for us. The stories which Annie told were rendered in Eyak and were translated by her husband. She told us that she had learned them from Old Chief Joe." We are thus fortunate to have several of these tales told not in only one version, but in two by Anna herself, an earlier version in 1933 when she was a young woman of 27, living where she was born and raised, and married to another Eyak, and a later version from Anna now thirty to forty years older, after living a long time in Yakutat, married to Sampson Harry. For the earlier versions we have only Galushia's English translations, and for the later we have Anna's Eyak originals, it is very interesting to compare the two versions, not for their language, of course, but for the difference in content of the story, which is often very great, and reflects very deeply the story of Anna's life and Eyak history. The versions she told in her later life are now much fuller of personal meaning, wit, and wisdom that could only be Anna's, and Eyak.

I have presented these ten texts in the following five chapters, which I have entitled with the names of the issues they really treat at their deepest level: I. On Greatness and Smallness; II. On Goodness and Evil; III. On Husband and Wife; IV. On Identity and Conflict; and V. On the Beginning and End of Eyak History. Yet in spite of their real significance, and in spite of all the misery, horror, and tragedy that Anna

lived through, her style is basically cheerful and warm-hearted. She is sometimes masterfully satiric, but her soul is not embittered by human foibles or inscrutable fate, no matter how cruel these have been to her. Her spirit is indomitable. She is a survivor.

Presentation of the Texts in This Book

This book is *not* meant as an authoritative or academic presentation of Anna's tales from a point of view of ethnology, comparative folklore, or linguistics. It does not systematically offer comments or explanations on ethnographic or cultural points even where such information is available, nor does it include comparisons with similar or related tales told by speakers of other Alaska Native languages, or even by other Eyaks, where these are available, but includes only comparisons with earlier versions told essentially by Anna herself, in 1933. Certainly these texts and others by Anna could and should indeed be studied from those other points of view, with great reward. However, here I wish essentially to present them as a personal tribute to Anna and her people, and to show the value and meaning of Anna's art in this type of literature as a *personal* expression.

My professional interest in Eyak is in fact that of a linguist, but I have also refrained from presenting these tales as of interest primarily to linguists. I could have expanded this book endlessly by explaining what I find interesting in the Eyak language Anna uses to tell these tales, but I have instead kept such explanations to the minimum necessary for a basic understanding of their content. Much more linguistic information is available in the edition of these tales in my 1970 *Eyak Texts*, and of course in my 1970 *Eyak Dictionary*, which includes a complete concordance to these texts. Here I shall only explain briefly the difference between the writing systems of the 1970 edition and this, and in the basic editorial method I have used.

The texts in this book are all transcribed from tape-recordings. In 1970 I edited the recordings in the transcription as follows. I wrote down very exactly what Anna said, not only every sentence and every word, but also every sentence fragment, even every word fragment, every false start, interruption, repetition, 'er' or 'uh', all unfinished or garbled pieces, which everyone's unrehearsed speech is full of in actual performance, but which normally we hardly notice. I then put in parentheses everything which Lena and I felt the sentences sounded better without, and put in square brackets [ ] everything which was not on the tape but was needed in order to complete an otherwise good sentence, usually one that trailed off or got interrupted before the last syllable got pronounced. Thus, by reading the 1970 text including everything in parentheses but excluding everything in square brackets, one could read exactly what was on the tape, and by reading the text excluding everything in parentheses but including everything in square brackets, one could read the *edited* form of the text, which is what we (Lena and I) presumed Anna would consider the best representation of exactly what she said or meant to say. In the 1970 footnotes, much more extensive than the present ones, I explained all the details of the difference between Anna's actual speech on the

tape and the edited text, including the probable intention of the word and sentence fragments. In this book, however, I have presented only the edited form of the texts, omitting what was in the parentheses and including what was in the square brackets. These edited texts are thus slightly different, in some details, from what is on the tape, but the reader should have no difficulty whatever on that account in following in the text what is on the tape.

The footnotes of the 1970 edition also often included information on the spoken style (tone of voice and other dynamics) of a particular sentence or stretch, that it was whispered, or spoken very fast, for example. In the footnotes to this book, I have kept only a certain amount of such information, since I am making cassette duplicates of the original tape-recordings of Anna's tales here available along with this book.

Where there is a footnote, I have signaled that by an asterisk (*) in the Eyak and corresponding English text. The number of the footnote is the number of the sentence in which the asterisk is found. If the footnote refers to the whole sentence, the asterisk is placed at the beginning of the sentence.

In the 1970 edition I numbered all the sentences and their corresponding translations. I have here followed that numbering exactly, but have started a new line for each sentence and each section of each sentence separated by a comma; that is, for every breath group or intonation contour there is a new line (ending in . or ,). The resulting appearance neither means that Anna's tales here are in what we usually call poetry, nor that they are in some kind of abnormal or artificial language. Rather, this arrangement makes it much easier to see exactly what each such line (though not each Eyak word) means in the corresponding line of English, as each line is the basic translation-unit for the close translation. However, this arrangement also gives some impression of the rhythm and style of Anna's storytelling, which is in fact a poetic art.

I have also provided free translations for most of these texts (the only exceptions being the short conversation-quarrel between Raven and his wife, and Anna's Lament for Eyak). They correspond closely to the originals at least in content, as they are not summaries or revisions of the tales. However, I have omitted in these many of the repetitions or overlaps in sentences and phrases that are so natural to the spoken Eyak narrative style, and have often combined shorter sentences and phrases in the spoken Eyak style into longer sentences normal to English written style. I have here also made minor changes in the (remarkably few) instances where the original appears confused or out of order. These free translations give the reader some easy idea of what the stories might have been like if they had been told or written in English by a native speaker or writer of English. The whole point, however, is that they were *not* so told or written. One cannot get a good appreciation for these stories simply by reading the free translations; there is something unavoidably false about them. Still, I hope I may escape the famous Italian accusation 'Traduttore, traditore' ('Translator, traitor') because I have also provided Anna's original Eyak, with translations and notes that help explain the Eyak, so that the Eyak is not lost.

I have made the paragraphing in the free translations correspond basically to the line spaces in the Eyak text (with a few minor departures) and have shown this by the number of the sentence at the beginning of each paragraph. The line spaces in the Eyak text define sections that are roughly like paragraphs, for subject matter; those divisions only sometimes reflect actual pauses in Anna's speech, or changes in her tone of voice. They sometimes begin with markers such as Aw q'aw 'so then', but this also is by no means consistent.

The English titles for each text I have simply provided myself for convenient reference; there are no titles for the original Eyak versions.

I include a brief account of the alphabetical symbols used to write the Eyak in the 1970 edition and this. The 1970 orthography was a more technical choice of symbols for linguistics; the present one corresponds very directly to that, but is designed to be easier to print, to give a generally more direct impression to the English- or Tlingit-speaking reader of Eyak sounds, and especially to be easier for those who know how to read Tlingit.

Here I shall present the obstruent consonants in a table showing the symbols used in the transcription of the Eyak in this book. These are followed (in parentheses) by the symbol used for each of those sounds in the more technical 1970 Eyak transcription, where that was different.

plain	d	dl (λ)	dz (ʒ)	j (ǯ)	g	gw (g^{w})	g̱ (ɢ)
aspirated	t	tl (λ)	ts (c)	ch (č)	k		q
glottalized	t'	tl' (λ')	ts' (c')	ch' (č')	k'		q'
fricative		ɬ	s	sh (š)	x	xw (x^{w})	x̱

The present Eyak symbols are very similar to those of the modern Tlingit orthography for the same sounds, except that the sound of Eyak ɬ is written l in Tlingit, and Eyak g̱ q q' x̱ are the same as Tlingit underlined g̲ k̲ k̲' x̲, respectively. However, plain stops and affricates (the top row here), when not followed by a vowel (that is, when they are at the end of a word or before a consonant), are here written with the symbol used for the (aspirated) consonant on the line immediately below it in the table; thus for example, 1970 mahdg 'keeps cooking' is here written mahtk, which gives a clearer impression of the sound from the point of view of both Tlingit and English writing. Sonorant and glottal consonants are written basically unchanged from 1970, w m l n y h, and ' (for 1970 ʔ; except also that here word-initial ʔ is not written, omitted as redundant).

Eyak long vowels are written as in 1970, with raised dot, so that Eyak i· e· a· u· are similar to the sounds of ee, ei, aa, oo, respectively, in the Tlingit writing system. However, Yakutat Tlingit does not have vowels ending with h, as ah, or with glottal stop ('), as Eyak does, both long and short, as a' or a·', for example. Eyak also has nasalized vowels (pronounced with air passing through the nose as well as the mouth), not present in Tlingit. These were written ą̇h, ą̇·, ą̇', ą̇·', į̇h, į̇', etc., in the 1970 tran-

scription. Here instead they are written with the letter n following the raised dot, but preceding the ' or h, thus anh, a·n, an', a·n', inh, in', etc., respectively, so that here n is to be read (somewhat as in French) as nasalization of the vowel unless itself immediately followed by a vowel. One other change is the replacement of the 1970 symbol ·ə (schwa), for an indistinct (mid central) vowel, always short, with the symbol a. Thus the symbol a here is to be read with open and distinct pronunciation, as in Tlingit, when it is followed immediately by a raised dot or by h or by ' (if the ' is in the same syllable, that is, at the end of the word or before another consonant). Otherwise, the a is pronounced less open and distinct, and written ə in 1970. Thus 1970 yą·ʔdəʔaʔɬ '(finger-)ring' here would be ya·n'da'a'ɬ, with the middle a pronounced less open and distinctly, or 1970 dik' dəxəxłəgaʔłq' 'I'm not quieting down' would be here dik' dagaxłaga'łq, with only the last a pronounced like Tlingit a. (The one exceptional word is 1970 dəʔwəx 'still', here written da-'waẋ.)

Hyphen is used to separate words in this transcription that may otherwise be interpreted as a unit, e.g. at-lah 'about himself', u'eht-'ihẋ 'after his wife'.

Where the vowel a is pronounced as if it were the vowel e, under the influence of the vowel i- beginning the next word, that a is written ä, both in 1970 and here.

There has been no attempt to standardize the spelling of freely varying u or ə (a) next to g(w), x(w), k'(w), w, or of certain freely varying i or ə (a) in stems.

'Galushia Nelson's Family and members of the Expedition,' Cordova, 1933. Left to right, clockwise: Galushia Nelson, Johnny Nelson, Anna Nelson, Norman Reynolds, Kaj Birket-Smith, Frederica de Laguna. (Photo courtesy of Frederica de Laguna.)

Anna Nelson and Lena Saska, Cordova, about 1937. (Photo courtesy of Margaret Anderson, through Rita Gunderson, Cordova Historical Society.)

BEST COPY AVAILABLE

Anna and Sampson Harry, Yakutat, about 1940. (Photo courtesy of Sophie Borodkin.)

BEST COPY AVAILABLE

Yakutat, about 1940. (Photo courtesy of Sophie Borodkin.)

BEST COPY AVAILABLE

Yakutat, 1949. (Photo courtesy of Frederica de Laguna.)

Anna and Sampson Harry, Yakutat, 1952. (Photo courtesy of Frederica de Laguna.)

BEST COPY AVAILABLE

Yakutat, about 1974. (Photo courtesy of Richard Dauenhauer.)

Yakutat, about 1974. (Photo courtesy of Richard Dauenhauer.)

Yakutat, about 1974. (Photo courtesy of Richard Dauenhauer.)

Anna's 70th birthday, January 6, 1976. (Photo courtesy of Martha Nelson.)

BEST COPY AVAILABLE

Yakutat, about 1975. (Photo courtesy of Richard Dauenhauer.)

BEST COPY AVAILABLE

Yakutat, about 1975. (Photo courtesy of Martha Nelson.)

Cordova, 1961. Clockwise from lower left, Michael Krauss, Lena Saska Nacktan, Jane Krauss, Robert Austerlitz, Irene Reed.

PART ONE

ON GREATNESS AND SMALLNESS

ON GREATNESS AND SMALLNESS

Anna told these two originally unrelated tales separately, on two days of May 1965. Yet it is impossible not to believe she had one in the back of her mind when she told the other. The two tales fit together perfectly, or rather, by the way Anna tells them here she makes them fit together perfectly, like the two pieces of a puzzle, to show exactly what she thinks about the Measure of Man, or the Greatness of Nations.

In the first story, a well known one, she tells of the man out bear-hunting who comes upon some tiny dwarves by a lake, perhaps really a puddle. He watches them struggling to butcher and haul home their kill, two mice, which for them are bears. For a closer look he picks up one of the tiny dwarves, who begs the hunter pitifully to let him go and offers him his miniature hunting-gear, for which the hunter releases him. The tiny dwarf scurries back to his people, warning that the terrible giant will be after them, but the giant is too busy to bother with such insignificant little creatures, since he is involved with something much more important, namely hunting bears!

This story is even more brilliantly ironic in connection with the other story, also well known, which Anna had in fact told first, the story of the Giant Rat. Here a man and his family are traveling along in a canoe and are overturned and captured by a monstrous Rat, so huge that 'its fur was longer than black-bear fur'! The man finally escapes back to his people. They manage to kill the Rat and, after some struggle to haul it ashore, to butcher it for its skin. The skin is of course a great prize, and a neighboring tribe goes to war with them over it. They massacre each other over that Golden Fleece, actually a rat-skin, and not a very good one at that, with the hair falling out in places.

One cannot help comparing this pair of stories with another pair of stories, justly among the most famous in literature, in *Gulliver's Travels*, published in 1726, by the Irishman Jonathan Swift, specifically of course Gulliver's Voyage to Lilliput and Voy-

age to Brobdingnag. I personally have enjoyed that tongue-in-cheek masterpiece perhaps the most of all the books I have read. Anna's philosophical insight here is precisely that of Swift, with his biting satire in Gulliver's account of his encounters with the tiny (six-inch), laughably despicable, insignificant yet warlike Lilliputians, and then with the formidably giant (72-foot) yet wise and peace-loving Brobdingnagians. A Frenchman, Englishman, or modern American could hardly have written such a book, but only someone with the viewpoint of a smaller nation, in Swift's case Ireland, who has watched the larger nations warring with each other. It is no surprise, then, that in Alaska Anna, an Eyak, is the one to understand so insightfully the principle of relativity in size, power, and importance of nations. She has seen her own Eyak people struggling to survive beside larger nations, Tlingit and Aleut (Chugach Eskimo), and has seen those in turn now threatened by a still more giant one. Men are foolish to forget that power and importance are relative, and that our place in this world or this universe is not a simple matter. We must not take ourselves too seriously. To laugh is to survive.

LAKE-DWARVES*

1	Daxunh q'aw, anh yax da·x.*	A person it was, he was going around.*
2	Da-'wax yax da·x* q'unhuw, ma·gadatl'alah saquhłinu·'a·n'* sahł.	Just going around* he was, he came upon those who live around lakes.
3	K'uyaquh* yiłinhinu·, ma·gadatl'alah.	They're dwarves*, around lakes.
4	U·t sadahł, awch' dla·xi·t'inhinh, ahnu· ma·gadatl'alah saquhłinu·.	He stayed there, watching them, those lake-dwarves.
5	Aw axaya' yax daqe·xinu·.	They were boating around in canoes.
6	Axakih,	Canoes,

---

0. Recorded on tape, Yakutat, May 28, 1965, and first transcribed, with the help of Lena Nacktan, Cordova, June 4, 1965.

1. Here and in 2, yax da x literally 'is going around (on foot)', often meaning 'hunting'.

2. Ma·gadatl'alah saquhłinu· literally 'they (who) stay/sit around (the upper end of) a lake', i.e., 'lake-dwarves', similar to the title in Birket-Smith and de Laguna 1938.

3. -yaquh 'young (of animals)', used figuratively, 'miniature', here with comic effect used of humans.

	ya·kuts'k,	little ones,
	q'e·dah uya' dagida' di·'yahłinu·.	were simply full inside of them.
7	Yax̣ daqe·x̣,	They were boating around,
	la'dih.	two (canoes).
8	Da'awdawa· q'uw łu·ndiyahs* q'aw,	At that point a mouse* it was,
	a'q' qa' sahł.	it came out.
9	Aw lixah*,	That was a brown bear*,
	lixah ux̣a' q'aw,	a brown bear for them,
	łu·ndiyahs.	a mouse.
10	Awiax̣ isał'anhłinu·.	They saw it.
11	Adawi'ł awlä̈h idałinhinu·,	They got in a hubbub over it,
	aw łu·ndiyahs.	that mouse.
12	Aw qa'shinhinu·.	They were going to kill it.
13	Aw t'ik'łayu· ux̣a',	Their bows-and-arrows,
	aw łt'ik'inu·.	they shot it.
14	Da'awdawa· q'uhnu· aw shashchł,	Finally they killed it,
	aw łu·ndiyahs.	that mouse.
15	Łu·ndiyahs,	A mouse,
	lah,	lo,
	k'ulax̣ q'e' isłi'anhłinu·,	they saw another one,
	gu·dik.	again.
16	Aw q'e' qa'shinhinu·.	They were going to kill it too.
17	Anh daxunh awch' dla·x̣i·t'eh,	The man was watching that,
	"De·–?	"Wha–?
	de·da'aw,"	what is that?"
	awlah yax̣ adi·lihła'ya·x̣,	he was thinking about it,
	daxunhyu·.	people.
18	Aw gał'iht ya· shashchł da·x̣ q'uhnu·,	They killed that last one and then,
	łi'q' yaq' sax̣ahł* da·x̣,	they all landed* and,
	aw laq sał̓x̣ahtłinu·,	they dragged them up the shore,
	aw łu·ndiyahs.	those mice.
19	Awyaq'agi'ya',	Their innards,
	aw xa·sh,	they were butchering them,

8. 'Mouse' or 'rat'. I have arbitrarily translated it 'mouse' throughout this tale, while in the next tale I have arbitrarily translated it 'rat'.
9. Note that Anna makes the same comparison between mouse/rat and bear in the next tale, but there we encounter a giant rat with hair "longer than a black bear's fur."
18. Literally 'they came (in fleet of boats) to shore'.

	aw shaxa·shł.	they butchered them.
20	K'e·duw,	How,
	lixahyu· daxa·sh,	brown bears are butchered,
	awga' aw xa·sh.	they were butchering them like that.
21	Awtah,	Its skin,
	awq'ak'ah saɬtahɬinu·*.	they took* it off.
22	Axaya'ch' daya·',	It was being loaded into the boats,
	aw k'utse',	the meat,
	ɬu·ndiyahstse'.	the mousemeat.
23	Daxk'nu·duw qaxaɬah.*	Quite a number of them were struggling with loads of it.*
24	La'tnu· q'aw aw k'uɬa·n',	Two (were carrying) a hindquarter,
	ɬu·ndiyahsɬa·n' gata·ɬ,	they were carrying a mouse-thigh,
	axaya'ch'.	into a boat.
25	Udla·si·nt',	Its ribs,
	ugulaxade·ɬ,	its spine,
	ɬu·ndiyahsgalaxade·ɬ.	a mouse-spine.
26	Aw'u'xkih idiyah ɬu·ndiyahs,	That lesser little mouse,
	ya·kuts'k,	a small one,
	ts'iyuh q'a'aw,	that was a black bear,
	ts'iyuh uxa' q'a'aw.	it was a black bear for them.
27	Da-'wax ahnu· awxa' adawi'ɬ idaɬih da·x q'aw,	They were still bustling about over them and then,
	anh daxunh awa· k'u'sale'kɬ,	that person took one of them,
	awa· k'usaɬku·n'tɬ,	he grabbed one of them,
	ahnu· daxunhyaquhyu·.	the wee people.
28	Awa· k'usaɬku·n'tɬ.	He grabbed one of them.
29	Aw ɬu·ndiyahslah adawi'ɬ idaɬiht'a'x*,	While they were preoccupied* with the mice,
	awa·k'usaɬku·n'tɬ.	he grabbed one of them.
30	Aw q'unh al ta·sgaɬaht'a'x* anh yax saɬtchɬ.	Then he stuck him down in under* his belt.
31	Wax utl' dalinhinh,	Thus he said to him,

21. Normally, this should be ti nsaɬtahhnu , with ti n- prefix when referring to a skin or pelt, but here Anna is probably deliberately omitting the prefix, with the meaning that it would be ridiculous to speak of a mouse-skin as a real pelt.

23. With qa-ɣa- prefix, literally 'were handling (puny) objects (and having a hard time)', deristively.

29. Aw hu·ndiyahslah adawi'ɬ idahh, literally 'they were excited (in a hubbub, hurry) over the mouse/mice', with -t'a'x 'behind, under cover of', here 'taking advantage of the fact that'.

30. -t'a'x here 'tucked inside'.

	daxunhtl' wax daleh,	he said thus to the person,
	"Al, ux k'uqu'xłshchyu·,	"These, things I hunt with,
	ich' qu'xłah,	I'll give them to you,
	sik'ah gi·le'k da·x,	if you let me go,
	sik'ah q'e' gadale'k da·x,"	if you release me,"
	anhtl' dalinhinh,	he said to him,
	anh daxunhtl'.	to that person.
32	"Sik'ah ale'k.	"Let me go.
33	K'uch'iya' qi'yiłe',	You'll become a great hunter,
	sik'ah gi·le'k da·x."	if you let me go."
34	Da-'wax gehsdahx anh dagałdza·nts'łinh,	He was begging him quite pitifully,
	anh daxunh'ikih.	that little fellow.
35	Awdawa· q'unhuw,	So then,
	wax anhtl' daleh,	he said to him,
	"Ich' qanuh qu'xtah,	"I'll show you,
	al utl' da· k'usiyu·k'."	this which we kill things with."
36	Wax q'unh anhch' aw sałtahł.	Thus he gave it to him.
37	Uyaku·nch'ga' idiyah.	It was the size of his thumb.
38	T'ahł* q'a'aw.	It was a leaf*.
39	Shuk,	Strawberry,
	shukya' t'ahłgä' i·t'eh.	it was like a strawberry-leaf.
40	"Al q'aw,	"This,
	xut'łyaq' ixa' li' qi'yita·.	you shall put it inside your rifle.
41	Dade·t qi'yiłxut' da·x,"	When you're going to shoot anything,"
	anhtl' dalinhinh.	he said to him.
42	Anhk'ah sale'kł.	He let him go.
43	Datli· qa'xinhinu·*.	They were already about to leave in their boats*.
44	Ahnu· anhdawa· awa· i·t'inhinh,	They were waiting for him,
	anh k'a·dih sałe'łinh,	who had disappeared,
	u·ch' uqa'ch'aht k'a·dih sałe'łinh,	who had been missing from among them there,
	ahnu·'e·x i·nsatahł.	they had missed him.
45	Uqa'ch'aht k'a·dih sałe'ł.	He had disappeared from their midst.
46	U·dax q'unhuw,	So then,

38. A magical plant, as Tlingit kaxaanî.
43. Literally 'already they are going to go (in fleet of boats)'.

anhk'ah sale'kł da·x u·dax q'e' tsa' xadla·gada'ya·ł.
47 Ukuwa'na·gayu·qa'ch' q'e' xadla·sdi'yahł.
48 U'dadaqe'txinh,
"Tla·xuh aw ux k'uqi'yiłshehyu·*?"
49 "K'uch' siłahł.*
50 Awyaxa·q'* q'al a·nda' q'e' xsdiyahł.
51 *Daxunhi'law,
lisgä' idiyinhinh q'a'anh,
xusałku·n'tł.
52 *Daya·kihdah siłił.
53 Łi'q' ya·yu·x si xa' ya·kihdah siłiłyaxa·q'*q'unh,.
sik'ah q'e' sdile'kł.
53a Awyaxa·q' q'al a·nda' q'e' xsdiyahł."
54 "Lisdadaxunhyu·* k'e·'shuw,"
anhtl' dalinhinh.
55 "Dik',
daxunh q'a'anh.
56 Lisga' awä· idiyinhinh.
57 Daxunh k'u'law.
58 K'u'luw yiłinhinh.
59 Ula'q'aya' k'u·łinhinh.
60 Ta·sgałaht'a'x uxa' yax xusałtehłinh.
61 Da'u·ch'aht* q'unh ya·kihdahch' xłi·k sik'ah i·le'kwaht.
62 Sik'ah sale'kł.
63 Al utl' yax ixłaxut'x,

he let him go and he was running back along down there.
He ran back to amongst his kinfolk
He was asked,
"Where are your weapons*?"
"I gave them away.*
That's how* I managed to get back here.
*A huge fellow,
big as a tree he was,
grabbed me.
*I paid him off.
Forasmuch as* I paid him with all my things,
he released me.
This is how I managed to get back here."
"Maybe it was tree-people*,"
they said to him.
"No,
he was a person.
He was the size of a tree though.
A huge person.
He was enormous.
He had clothes on.
He stuck me down in under his belt.
Then* I kept trying to pay him off so he'd let me go.
He let me go.
This that I shoot with,

---

48. Literally 'those things which you'll kill something/hunt with', standard term for 'weapons', but inflected verbally, with possessor as subject.
49. Literally 'I gave them to someone'.
50. -yaxa·q' literally 'on the strength of, thanks to, by virtue of, by (indirect) means of, dependent on'.
51. With awesome emphasis.
52. Agitated, partly breathless and distorted.
53. Cf. 50, 53a, 64.
54. In Birket-Smith and de Laguna 1938:308-310, Tale 20, there is an account of these beings, who eat people.
61. Da'u·ch'aht literally both 'after that' and 'from there'.

utl' k'uqu'xsheht'ahł sixa' uch' siłtahł.
I gave him my hunting-leaf.

64 Awyaxa·q'* q'unh sik'ah sale'kł,"
For that* it was he let me go,"

ukuwa'na·gayu·tl' wax daleh,
he said thus to his kinfolk,

*"Dawa'ť a'laxde· q'ah!
*"Quick, hurry up!

65 *Qa·'a·n' q'e' qa'dinhinh!"
*He'll come upon us again!"

66 Yaht q'e' sdiqehł.
They put out.

67 Ma·gudata·s ash saqehłinu·.
They got across the lake.

68 Q'e' sdiqehłinu·.
They boated home.

69 *I·yah ahnu· qe'łgayu· tsa' lagaqu·ł!
*Goodness, how those women came running down!

70 Uqa'gayaquhgayu·* uda' q'e' sdiqehł.
Their little husbands* had come boating home to them.

71 Lixah shashehł,
They had killed a brown bear,

da·x ts'iyuh shashehł.
and they had killed a black bear.

72 Aw laq sałahłinu·.
They had brought them ashore.

73 Udat'a·xt atqu'li·ta'łdat'a·xach'a' aw iłt'a't sałahł.
They hung them up in the curing-house.

74 Sałahłinu·,
They did that,

q'e·dah,
right away,

ahnu qe'łgayu·.
those women.

75 Tli· se·ł,
It was already evening,

da'awtl' aw iłt'a't sałahł.
nevertheless they hung them up.

76 Da-'wax q'uhnu· iłt'a't aw sałahł,
Just as is they hung them up,

aw k'utse'.
that meat.

77 Yaqe·x iła'q' aw qa'łtsaxinu·.
The next day they would cut it into strips.

78 Ya·n' k'ushatu'ch'ł.
They went to bed.

79 U'yiliditahł dałich',
It was expected at any time,

anh daxunh q'aw anh qu'wah.
that that man would come.

---

64. Cf. 50, 53.

64. After dawa't a quickly fading, urgently hushed whisper.

65. Said qa'a·n' qu'wa-qa'dinhinh, deliberately garbled with agitation. -a n' 'encountering, coming upon', then starting to say qu'wah 'will go/come', but finishing [q'e'] qa' dinhinh 'will go/come again/back'.

69. Spoken with high-pitched, resonant voice, only slightly dropping at end, as if very impressed or amazed, but here of course mockingly.

70. Here with two -ga- suffixes, used for certain nouns referring only to humans, this time making extra-certain that they are treated as humans in her language, but inconsistently; compare note 3.

80	Ma·gadata·s ash saqehłinu·.	They had boated clear across the lake.
81	*Anh daxunh k'ade·dah aw ma·gadata·s ash asahłq.	*That man could not walk across the lake.
82	Ida'ya·lax tsa' yiłeh, aw ma·.	It was too deep, that lake.
83	Tsa' yiłeh.	It was deep.
84	Dik' u·ch' asahłq.	He didn't go there.
85	Q'e' sdiyahłinh, anhdak.	He went home, he too.
86	Di'wax q'aw ts'iyuh'e·x yax ił a'a·ɲxinh q'a'anh*, ahnu·lax isał'anhł, ma·gadatl'alah saquhłinu·.*	Just looking around he was for black bears*, he saw them, lake-dwarves.*

LAKE-DWARVES

1 A man was out hunting on foot. He came upon some lake-dwarves. He stood there and watched. Before him, boating around, were two little canoes filled with these lake-dwarves.

8 Just then a mouse came out. To their eyes it was a brown bear, that mouse. The dwarves got into a scurry over the mouse. Many dwarves shot at it with their bows and arrows, until at last they killed it. Then, lo, they saw a second mouse, and they were going to kill this one too.

17 The man was watching that. 'Wha–? What is that?' he pondered.

18 After the dwarves had killed the second mouse, they landed their canoes and proceeded to tow the two mice to shore. These wee people began butchering the mice the way brown bears are butchered. They took off the skin. Then they cut up the carcass. It was quite a struggle to load that mousemeat into their boats. It took two

---

81. Anna starts by saying k'a·di'da 'never would' or 'it would be pointless to', but changes to k'ade·dah 'impossible to', here wavering between the man's point of view and the dwarves', since only from their point of view would the lake be too deep to step across.

86. More literally, 'he being one who was just/still going/walking around looking for black bear, ...', i.e. 'strictly looking for black bear he was', or 'being strictly a black-bear-hunter'.

86. Fading out, -lah whispered, but saquhłinu· whispered with practically no lung-air, barely audible, and, as I remember, with a slight smile and twinkle in her eye.

dwarves to carry the hindquarter, the mouse-thigh. They worked very hard until all the meat from the two mice was loaded into their boats—the ribs, the spine. They took the mouse-spine too. That lesser little mouse, for them, was a black bear.

27 While they were bustling about over their work, preoccupied with the mice, the man reached down and plucked up one of the wee people. He took him and tucked him under his belt.

31 The dwarf pleaded with the man. 'Please, these things I hunt with, I'll give them to you if you release me. They are yours if you let me go. You will become a great hunter if you free me.' The little fellow was begging the man quite pitifully. 'I will show you my weapon.' He handed it to the man. It was the size of the man's thumb, like a strawberry leaf. Then the dwarf said, 'Put this inside your rifle whenever you are going to shoot anything.' The man set him free.

43 The other lake-dwarves were at their boats and ready to leave, waiting for their comrade who was missing, who had disappeared from their midst. The hunter had freed him and he was running back to his people. When he arrived they asked him, 'Where are your weapons?'

49 'I gave them away. That's how I managed to get back here. A huge man, big as a tree he was, grabbed me. I got him to release me by giving him all my things.'

54 'Maybe it was a tree-man,' they said to him.

55 'No, no. He was a person. He was the size of a tree, though. A huge person. He was enormous. He had clothes on and he stuck me under his belt. I offered him everything to pay him off. I finally gave him my lucky hunting leaf and for that he let me go.'

'Quick! Hurry up! He'll come upon us again!'

66 The dwarves put out their boats, paddled across the lake, and got home.

69 My, how their women came running down to meet them! Their little husbands had killed a brown bear and a black bear and had come boating home to them. The little people brought the meat ashore. Although it was already evening, the women hung the meat in the curing-house, right away, just as it was. The next day they would cut it into strips. Some went to bed, but it was expected that at any time the man would come.

80 They had boated clear across the lake. There was no way for the man to walk across, because it was such a deep lake.

85 He too went home. After all, he was out hunting for black bear when he came across these lake-dwarves.

GIANT RAT*

1	Ga̱qe·ɬinu· q'uhnu·,	They were boating along,
	ɬinhgih ɬila·' ux̱a',	one man with her,
	la'maht-lax̱a̱x̱a' k'e'shuhnu· gaqe·ɬ.	they were probably boating for berries.
2	Ga̱qe·ɬ da·x̱ q'unh anh qe'ɬ wax̱ daleh,	They were boating along and the woman said thus,
	–aw atsɬi'yahɬlahsdax̱* gaqe·ɬ–	–they were boating in front of that monster's place*–
	"Ulax̱shgahx̱ dä· iga·ɬ'e·,"	"I wish we might see it,"
	anh qe'ɬ wax̱ dasalił.	thus the woman said.
3	Anh ɬila·' wax̱ daleh,	The man said thus,
	"Yax̱uhuh!*"	"Don't ask for trouble!*"
4	Anh wax̱ dasalił da·x̱ q'aw u'iht qa' sahɬ,	He said thus and it emerged behind them,
	aw ɬu·ndiyahs*.	that rat*.

---

0. Recorded on tape, Yakutat, May 27, 1965, and first transcribed with the help of Lena Nacktan, Cordova, June 1, 1965.

2. atsh'yahɬ 'monster, giant', -lahsdax̱ 'movement in front of', that is, offshore by where the monster reputedly had its hole. This apparently was in a cliff, with two entrances, one vertical at the top and one horizontal at the foot of the cliff.

3. Yax̱uh- 'don't!', an urgent command not to violate a taboo, which would bring disaster.

4. I have here translated ɬu·ndiyahs 'rat, mouse' as 'rat' arbitrarily throughout this tale, whereas I have arbitrarily translated it 'mouse' throughout the tale of the Lake-Dwarves.

5 Axakih utl' yax dasa'yahł. The canoe capsized with it.
6 Qa' aw sahł da·x q'aw anh łila·' anh saqe·ts'akih, It emerged and the man (grabbed) the child,
saqe·ts'akih q'uw anh sałku·n'tł. he grabbed the child.
7 Aw łu·ndiyahsluwq' ya' atsdilaqłinh. He jumped onto the big rat.
8 Yax dasa'yahłinh. They had capsized.
9 Aw q'a'ahnu·, It was they,
anh qe'ł awa· k'a·dih sałe'ł. the woman of them had disappeared.

10 Aw q'aw adix q'aw aw utl' sha'a'ch'ł. Then it went inside with them.
11 Adix awtl' sha'a'ch'ł da·x q'unhuw, They went in with it and then,
awq'ak'ah sahł. he got off it.
12 Dla·'anh awtl' sha'a'ch'ł. They had gone into its hole with it.
13 Ugutl'ah xi·dax qa' dasatsu·xł. It stuck its tail out over there.
14 *Q'e·dah xi·t łi'q' ya·yu· u·dax qā' i·'ah. *Simply everything was sticking out.
15 *Anh saqe·ts'akih, *The child,
anh gałt'uxłinh. he held her.
16 *Anh aw u'laxłixa·sinh. *She was afraid of it.
17 *Da'awtl' q'unh sahtx awxa' wax sat'u'łinh, *Nevertheless he lived a long while with it,
aw atsłi'yahłxa'. with that monster.

18 Gałxe'tl' da·x q'aw anh a'q' a·k' – k'uqa'she·k'*– When it got dark it would go out – it would go hunting*–
k'uqa'she·lxa'. to hunt.
19 Ke·łta·kyu· q'aw, Seals,
anh ahnu·'a· aw si·k'. it would kill them for them.
20 Łi'q' al ganuhyu·, All these sorts of ducks,
aw si·k'. it would kill them.
21 *Yax q'aw aw li' łate·k'. *It would put them in under itself.
22 Wax q'aw aw łmaht. Thus it cooked them.
23 Ahnu·'a· aw łmaht. It cooked them for them.

---

14. Exact interpretation of this sentence not clear in general context. Anna apparently starts to mention ge·ts' 'spruce-roots' (in anticipation; see below, sentence 27), changes to h'q' ya·yu· 'everything, all sorts of things'.
15-17. The subject of any of these sentences could be either the man or his little daughter.
18. k'uqa'she·k' 'would (customarily) hunt/kill something', an independent sentence, but followed by a form belonging to the first part of the previous sentence.
21-26. Compare the tale of the Woman and the Octopus for the same method of cooking and providing for a captive.

24	Awq' ya·naht ate·k'.	It would lie down on top of them.
25	Ga'maht da·x̱ q'aw,	When they cooked,
	ahnu·ch' aw ałya·k'.	it would give them to them.
26	Aw q'aw aw x̱a·k'.	Then they would eat them.
27	Aw a'q' gah da·x̱ q'aw,	When it went out,
	anh daxunh aw u'waq'e·k',	that person would try it,
	aw ge·ts'*,	those spruce-roots*,
	u·dax̱ qą̈' i·yah.	to climb out there.
28	De·ga' awx̱a' wax̱ i·t'eh da·xdunhuw,	He had been living with it for quite some time and,
	aw a'q'e·'.	he tried it.
29	U·dax̱ qa' sahłinh.	He climbed out there.
30	Di·yax̱ a·nda' q'e' gada·łq da·x̱ u·ch'a' q'e' x̱adla·sdi'yahłinh,	It hadn't come back here yet and he ran back there,
	gu·dak.	again.
31	U·da' q'e' sdiyahł da·x̱ q'unh ne·tl'kihga' q'aw adix̱ich' ga·ł.	He got back and then pretty soon it was coming in.
32	Adix̱ich' q'e·dah ahnu·'e·x̱ i·nł'a·nk'.	Inside it would straightaway look for them.
33	Da'u·t saquhłinu·.	They were sitting right there.
34	Ahnu·'a· k'ułmaht.	It cooked for them.
35	Yax̱ aw li' ałate·k',	It would lay it in under itself,
	aw shashehł,	what it had killed,
	aw łmaht,	it cooked it,
	ahnu·'a· aw łmaht.	it cooked it for them.
36	Wax̱ q'uhnu· aw x̱ah.	Thus they ate it.
37	Saqe·ts'akih ux̱a',	His child,
	qe'łsaqe·ts'akih,	a girl-child,
	dik' k'u'luw ałe·q.	wasn't big.
38	K'ulaqa' gałx̱e'tl' da·x̱ q'aw a·k'.	When it was pitch-dark it would go (out).
39	Yi'łqah da·x̱ q'aw adix̱ q'e' ada·k'.	As it started to get light it would come back in.
40	Wax̱ aw leh da·x̱ q'unhaw,	Thus it did and then,
	anh ya'x̱ saxehł,	he put her on his back,
	anh qe'ł'akih,	that girl,

27. Unfinished, not grammatically connected to the rest of the sentence. There were, no doubt, spruce-roots hanging down from above, on which the man could climb up.

	da·x̣	and
	u·dax̣ anhtl' qa' sha'a'ch'ɬ.	he climbed out there with her.
41	Gasi·kih gah k'usałe'ɬ da·x̣,	There had come a little daylight and,
	u·dax̣ awtl' qa' sha'a'ch'ɬ.	he had climbed out there with her.
42	Di·yax̣ gadla·'a·wda' ga·ɬq,	Before he had gotten far,
	anhtl' ga'a'ch'ɬ da·x̣ q'aw aw łu·ndiyahs q'e' anh sdiyahɬ.	he was going along with her and the rat came back home.
43	Ahnu·'e·x̣ i·nsatahɬ.	It missed them.
44	Ugutl'ah q'aw lah dagałx̣a'tl'ɬ.	It started banging its tail around.
45	Łi'q' ya·yu· aw qit i·nsał'ahɬ.	It knocked everything down.
46	U·t q'e' sdiyahɬ.	He had gotten back there.
47	Anh dax̣unhyu·qa' anh q'e' sdiyahɬ.	He had gotten back home to among people.
48	Anh saqe·ts'akihtl' q'e' shdi'a'ch'ɬ da·x̣ q'unh,	He got back with the child and then,
	dax̣unhyu·tl' wax̣ dalch,	he said thus to people,
	"Aw ts'axwe·ɬyaquh,	"Those young crows,
	ch'i·lehyaquh,	young ravens,
	alax̣ɬwe'ɬk.	snare them.
49	Alax̣ɬwe'ɬk,	Snare them,
	k'at'u·'"	lots of them."
50	Aw q'aw dawe'ɬk,	So they were snared,
	dawe'ɬk.	they were snared.
51	U·ch' i·nɬ'a·nk'inh da·x̣,	He would look there and,
	x̣u' k'u·nsalił da·x̣ q'aw,	the moon had become full and then,
	u·ch' sha'a'ch'ɬinu·.	they went there.
52	Dik' a'q' a·k'q x̣u' k'ulagaleh da·x̣,	It wouldn't come out when the moon was full,
	aw łu·ndiyahs.	that rat.
53	Da'at-'e't ya' adada·k'.	It would stay right at home.
54	K'a·di'da· a'q' i·yah.	It would never go out.
55	Sax̣ehɬinu·,	They packed them on their backs,
	aw ch'i·lehyaquh.	those young ravens.
56	Ch'i·lehyaquh,	Young ravens,
	u·ch' aw sax̣ehɬinu·.	they packed them there.
57	Aw x̣adałshitl'k.	They sharpened them.
58	Aw x̣adałshitl'ginu·,	They sharpened them,
	aw tsa'ɬ,	those knives,
	lagadaq'a'ɬyu·.	axes.

59	Aw qit dasa'iłinu·, aw ch'i·lehyaquhyu· u·ch' aw qit dasa'iłinu·, aw qi'daẋ yaẋ k'u·łeh.	They dumped them down, they dumped those young ravens down there, where there was a hole going down.
60	*"Q'ale', ch'i·leh qit ġalaq, lihẋda·tshuh ya' qa'dah."	*"Now then, throw the ravens down, (to see) will they quiet down."
61	Qadadaleh, qadadaleh.	They clamored, they clamored.
62	Ch'itwaẋ ya·n'ch' aw shaja'ł, ugutl'ah.	It just jerked it down, its tail.
63	Dik' gadla·'a·wch'q.	Not far.
64	Awgutl'ah qit dasagahqłinu·.	They chopped its tail off.
65	Awgutl'ah qit dasagahqłinu·.	They chopped its tail off.
66	Waẋ q'uhnu· aw shashehł, aw łu·ndiyahsluw, atsłi'yahł łu·ndiyahs.	Thus they killed it, that big rat, monster rat.
67	Ya·'a·gaga' q'aw u·daẋ lahts salahł.	Halfway forward (out of) there it moved.
68	Ya·'a·gaga' q'aw u·daẋ lahts salahł.	It moved halfway forward (out of) there.
69	Aw q'uhnu·, q'e' shdi'a'ch'łinu·, ahnu· daẋunhyu·.	Then, they went back, those people.
70	Aw q'uw shashehłinu·, aw łu·ndiyahsluw.	Then they killed it, that big rat.
71	U·daẋ q'uhnu· u·ch' saqehł.	Then they went there by boat.
72	Yaq' q'uhnu· aw lahts qu'di·łgachk.	They were going to tow it foward to the shore.
73	*K'udaẋ.	*They couldn't.
74	Da'u·t sałtehł.	They left it right there.
75	K'u'luw lu· da·ẋ q'aw u·daẋ lahts słiduxł.	There was a big tide and it drifted forward out of there.
76	A't k'u'luw qe'yiłtehlaẋ ya' gadli·ł'a', aw atsłi'yahł łu·ndiyahs.	It was taller than a very big whale, that monster rat.

60. The idea here is that the ravens would be quiet if the rat was absent, but if the rat was there, their noise would wake and stir up the rat.

73. Compare the Lake-Dwarves tale, sentence 23, where the dwarves' great struggle to butcher and load the mouse-meat into their canoes is described.

77	Uxu·nłayah awa· k'u'a·w,	Its teeth were long,
	aw łu·ndiyahs.	that rat.
78	*Xayaxu·łch'a·t ya· dik' adax.	*The lower ones weren't, though.
79	*Ts'iyuhxu'lax uxu' awä· i·ł'a',	*Its hair was longer than black-bear hair,
	aw łu·ndiyahsxu'.	that rat-hair.
80	U·dax lahts słiduxł.	It floated forward there.
81	Yax ładuxx.	It was washing around.
82	Aw yaq' dashałgachkłinu·.	They towed it ashore.
83	Awtahlu'qa· aw shaxwa·shł.	They butchered it to get its skin.
84	Aw u'dla·sałtsaxł da·x q'uhnu·,	They cut it open and then,
	łi'q' ya·yu· uła'ch'yaq't sałahł.	all sorts of things were in its stomach.
85	Al daxunhyu·ts'alih uła'ch'yaq't sałahł,	These people's bones were in its stomach,
	daxunhyu·ts'alih.	people's bones.
86	K'a·dihch' łe·kk'inu· daxunhyu·,	People who had been disappearing,
	dik' aw u·la'łga·q k'e·duhnu· ale·k'.	they didn't know what had become of them.
87	Aw łu·ndiyahsluw siyuhginu· q'a'ahnu·.	They were the ones that big rat had been killing.
88	Uqa'x yi·nhinu·,	Some of them,
	ulaqahdałts'alih awa· uła'ch'yaq't sałahł,	their skulls were in its stomach,
	łu·ndiyahsła'ch'yaq't.	in the rat-stomach.
89	Awleht q'uhnu· aw shaxwa·shł.	That's why they butchered it.
90	Datli· uxu' awa· daqi·kih gałe'ł,	Already its hair was going,
	some place.	some place(s).
91	Qi'dax k'udzu· yiłeh q'uhnu·,	Where it was good,
	awa· aw dasał'ehtkł.	that part they dried.
92	Wax aw sałił da·x q'aw,	They did thus to it and so,
	aw q'aw ida'sa'ehtsłinu·.	then they called a potlatch.
93	Daxunhyu· ida'sa'ehtsł.	People called a potlatch.
94	U·dax q'uhnu· daxunhyu·laxadla·ch' aw qanuh sałtahł,	Then they exhibited it before people's eyes,

78. Barely intelligible, rapid, and distorted.

79. This is the only explicit comparison of the Giant Rat with a bear, definitely tying it together with the Lake-Dwarves tale, actually told the following day. Nevertheless, the fundamental comparison is unmistakable if not explicit throughout.

de·duhnu· ukuw'na·q uxa' siyuh.
95 Dik' du·dunh k'ut'a' a'łt'u·q,
aw łu·ndiyahstah.
96 Ts'itwax uk'ahyakih,
uk'ahyakih q'aw uq' ya' ada·k',
aw łu·ndiyahstah,
atsłi'yahł łu·ndiyahstah.
97 Ida'sa'ehtsł da·x,
wax q'uhnu· awlah dasalił,
dałi'q' daxunhyu·,
"Dik' da'łach'a·nginh uq' ya' qa'da·q.
98 Ts'it uk'ahyakih yiłinhinu· q'ahnu·
awq' ya' qa'quh.
99 Ida'ya·lax i·nłit'u'inu· daxunhyu·
uyach' sat'u'ł q'al.
100 Al gehsdah i·t'inhinu·,
·aw shashehł.
101 Awleht q'aw ts'it uk'ahyakih uq' ya'
qa'quh,"
dale·k'.

what had been killing their relatives.
Not just anybody could use it,
that rat-skin.
Only a high-class person,
a high-class person would sit on it,
that rat-skin,
monster rat-skin.
They had a potlatch and,
thus they said about it,
all the people,
"No cheapskate will sit on it.
Only those who are high-class people
are the ones who will sit on it.
Too many people have fallen victim
to this.
These poor wretches,
it has killed them.
That's why only high-class
people will sit on it,"
they kept saying.

102 Aw q'aw k'inhda·t k'ayi·ny
gu'wałwahkyu·,
ch'a' awxe'dalinhinu·,
aw k'utah,
aw łu·ndiyahstah.
103 Awxa' q'uhnu· iłq' qayuh
shłi'a'ch'ł.
104 Adawi'ł awxä' idasahłinu·,
k'ayi·ny gu'wałwahk,
k'ayi·ny anhq'dalahgayu·,
awxa' adawi'ł idasahł.
105 Dik' uyaht aw qa' asdatahłginu·.
106 K'ugu·nt'u'inu· sasinhł.
107 Da·x dik' uyaht aw qa' asdatahłq.
108 Anh awq' ya' da·k'inh
uk'ahyakih,
anh ne·tl' q'aw shdishehł,
aw łu·ndiyahstahlu'qa·.
109 Awleht q'aw ahnu· uqa'x yi·nhinu·

Then a different tribe at a different
place,
they wanted it for themselves,
that skin,
that rat-skin.
They went to fight with each other
over it.
They made war over it,
a different tribe,
inhabitants of a different land,
they made war over it.
It wasn't taken from their hands.
Many people died.
But it wasn't taken from their hands.
That high-class person who used to
sit on it,
he was the first killed,
in the quest for that rat-skin.
Therefore there were some among

dik' awk'ah* ale·kk'q.
them who would not abandon it.*

110 Dik' udagalehtl' aw idalehq
daxk'nu·duw uyaxa' qa'yah,
qu'dasiyuh,
aw k'utahti·lalu'qa·.

It didn't concern them how many
would perish on account of it,
would be killed,
in the pursuit of that skin.

111 Xa·n' adawi'ł idasdhł da·x
q'uhnu·,
anh uk'ahyakih ahnu·
daxunhyu·-
qa't,
aw qa' saltehł.

They had finished the battle and
then,
that high-class person('s corpse)
from among the other (dead)
people,
they picked it up.

112 Aw łu·ndiyahsgutl'ahyaq' q'unhaw li'
shtehł.

It was put inside the rat's
tail.

113 Ahnu·lah aw satl'ihł,
da·x,
aw łu·ndiyahstahti·na'tl' ahnu· ya·x
xadla·salq'ahł.

They wrapped it around it,
and,
they burned it up with the
rat-skin.

114 (Dik' ta·ts ihu' ya·nu'ch'
k'utaya·k'q.

(In the old days they didn't use to
bury one another.

115 Ihu' q'uhnu· ya·x xadlałaq'a·kk'.
They used to cremate one another.

116 Dadu·t sasinhł ahnu· ya·x
xadli·łq'a·kk'.

Whoever died they used to
cremate.

117 Ahnu·ya' dałt'u·ch'k awa· q'uhnu·,
łe't'ya't aw ya' atya·k'.

Their charred remains,
they used to gather them into a box.

118 Al ahnu·ts'alih,
łe't'ya'ch' aw ilt'a' atya·k'.

Their bones,
they used to gather them into a box.

119 Ya·kuts'k łe't'ya'ch',
aw ilt'a' łya·k'.)

Into a little box,
they used to gather them.)

120 Wax q'uhnu· aw sahł.
Thus they did to it.

121 U·dax q'unh ahnu· k'ayi·ny
gu'watwahkyu· awlah u'satahł,
uk'ahyakihts'alih ilt'a'
shyahł,
aw łe't'ya'ch'.

Then that other tribe found out
about it,
that that high-class person's bones
had been gathered together,
into that box.

122 Aw ta' sats'axhnu·.
They threw it in the water.

---

109. Ambiguous as translated, it may be either the quest or the rat-fleece they are unwilling to abandon.

123 *X̱i·t itł'a·na'q' awtł'
qa' sax̱eht
da·x̱,
aw ta' sats'ax̱ł.

*They packed it on their backs up
onto yonder mountain with those
(bones inside it) and,
threw it in the water.

124 Aw q'aw ux̱a' k'ushiyah q'e'
k'usdiłe'ł,
gu·dik.

Then there arose more trouble
over it,
again.

125 Ux̱a' q'e' qa'ni· sdi'yahł.

There was another fight over it.

126 *Uk'ahyakihts'alih ux̱a' ta'
shtsinhthnu·,
ahnu· i·nsał'ahł.

Those whose high-class person's
bones were thrown in the water,
they wiped them out.

127 *Ahnu· i·nsał'ahthnu·.

*They wiped them out.

128 Ts'itwax̱ ahnu· qe'ł̱gayu·,
qe'ł̱gayu· q'a'ahnu·,
saqe·gayu·,
dik' ahnu· assuhłq,
da·x̱ i·nsałyahthnu· hła·'gayu· dik'
ahnu· assuhłq.

Only the women,
women it was,
children,
they didn't kill them,
and old men they didn't
kill.

129 Ahnu· q'a·l hła·'gayu·,
h'q' ahnu· sasuhł.

The men in their prime,
they slaughtered them all.

130 Ahnu· dax̱unhyu·,
ahnu· uk'ahyakihts'alih ta'
saltsinhthnu·,
ahnu· wax̱ dałeh.*

Those people,
those who had thrown the high-class
person's bones into the water,
thus happened to them.*

131 Aw q'uhnu· ahnu· qałasaxwahthnu·,
ahnu· saqe·gayu· k'u'luw qasałe'ł.

Then they grew up,
those children got big.

132 Awlax̱a·n' q'e' yagadale·x̱ ilch da·x̱,
dik' awlax̱a·n' q'e' yasdałł̱gmu·.

They wanted to get revenge for it but,
they didn't get revenge for it.

133 *I·nsdi'ahthnu·,
ahnu· uk'ahyakihts'alih ux̱a' ta'
shtsinhthnu·,
k'ayi·ny anhq' yi·nhinu·.

*They got wiped out,
those whose high-class person's
bones got thrown into the water,
those of another land.

---

123. A recurrent idea in Anna's tales. Compare, for example, the end of Groundhog-Man.

126–127. Ambiguous, as translated. Cf. notes 130 and 133.

130. Articulated in a barely audible whisper. This then clears up the ambiguity of 126–127. The tribe that had the skin in the first place and whose high-class person's bones were thrown in the water massacred the foreign tribe. But this is in partial contradiction to 133.

133. Internally and externally contradictory. Those whose high-class person's bones were thrown in the water were not the foreign tribe, nor, according to sentence 130, were they the ones who got massacred.

134	Da'ił̨ga' daxunhyu· q'a'ahnu·,	They were people just like each other,
	k'inhda·t awa· salahłhnu·,	though living at a different place,
	k'ayi·ny anhq' salahłhnu·.	living in a different land.
135	*A·nt Sitgahch'aht,	*From Sitka here,
	a·nt gayaq Ya·gada·t da· wax i·t'ehga' q'uhnu·,	as we live here at Yakutat,
	salahł.	they live.
136	Wax q'uhnu· aw hu·ndiyahstahti·laxa' adawi'ł idahh.	Thus they waged war over a rat-skin.
137	Da'ił̨ga' daxunhyu·.	People just like each other.
138	De·wahya· hu·ndiyahstahdaw?*	What good is a rat-skin?*
139	Da·x,	But,
	aw xa·n' sahł.*	they went through with that.*
140	I·nsdi'ahł da·x q'uhnu·,	They got wiped out and then,
	k'ude·dah q'e' dale·q,	nothing more could happen to them,
	ahnu· k'ula·gayu·.	those others.
141	K'ude·dah,	There was no way,
	k'udu·yu·tl' adawi'ł q'e' idałalehq.	they couldn't wage war with anyone any more.
142	*I·nsdi'ahłhnu·.	*They got wiped out.
143	Daq'e·dah q'uw.	That's all.

GIANT RAT

1 A man and woman and their child were boating along, looking for berries, when they came upon the cliff where the monster reputedly had its hole.

'I wish we might see it,' said the woman.

The man said, 'Shhh! Don't ask for trouble!' And just as he spoke the rat emerged behind them, capsizing their canoe. The woman was lost. The man grabbed the child and jumped onto the back of the big rat.

---

135. That is, 'There are people from Sitka living here at Yakutat just as we do,' implying that 'Though they are foreigners they are like us, and we live together in peace.'

138. Anna chuckles.

139. ꞩa·n' sahł 'finished doing it to it', here something like 'to the bitter end', or 'fought to the finish'.

142. It matters not at all, of course, which side annihilated which in this bloody war over a rat-skin.

10 It took them into its hole, where they jumped off. The man held the child. She was afraid of the monster. Nevertheless, they lived a long time with this giant monster rat.

18 When it got dark the rat would go out hunting. It would bring home seals and ducks for the man and his child. Then it would lie down on top of them to cook them. When the food was cooked, the rat gave it to the man and his child and they ate it. They were living this way for some time. The man would try climbing the spruce-roots which hung from above, while the rat was gone. He got out. But he knew the rat would look for them as soon as it came back, so he hurried back in. When the rat returned, they were sitting there. It lay in under itself what it had killed and gave it to the man and his child to eat.

37 His child was a little girl.

38 When it was pitch-dark the rat would leave, returning as it began to get light out. One day just before it got light the man put the girl on his back and climbed out of the rat-hole. He was going along, and had not yet gotten very far, when the rat returned. It immediately missed them and started banging its tail around, knocking everything down.

46 The man and his daughter returned to their people safely. He told them, 'Go get some young ravens. Snare them. Snare lots of them.' They did as he asked.

51 When the moon was full, they went there. (The rat would stay in and never go out when the moon was full.)

55 They sharpened their knives and axes, packed the young ravens on their backs, and headed for the rat-hole. 'Now dump the ravens down into the rat-hole to see if they'll be quiet.' (If the birds remained quiet, that would mean the hole was empty.) Immediately they clamored. The rat jerked his tail partway down but the people chopped it off, thus killing the monster.

67 The rat moved forward as it died, but only about halfway out. They were going to tow it down to shore but it was too big. They had to leave it there, until a big tide came and carried it down to the shore.

76 The monster rat was more massive than a very big whale, and had enormously long upper teeth. Its hair was longer than a black bear's fur.

80 The corpse of the giant rat floated out and as it washed around, they towed it ashore. They butchered it to get the skin. When they cut it open, they found all sorts of things in its stomach. People who had been disappearing mysteriously, they now found, had been killed and eaten by this big rat. They found people's skulls in its stomach. The people butchered it for its skin. The hair was already going in some places, but where it was good they dried it.

92 After this, they called a potlatch and exhibited before the people's eyes what had been killing their relatives. Now, not just anyone could use that rat-skin, only a chief could sit on the monster rat-skin. At the potlatch the people kept saying, 'No cheaps-kate will sit on it. Only chiefs. Too many people have fallen victim to this rat. These poor wretches, all killed. That's why only chiefs will sit on it.'

102 Word spread of the giant rat-skin and a tribe from some distant land wanted it for themselves. These people from another land came and made war over it. Many people died, but the rat-skin was not wrested from them. The chief who used to sit on it was the first to be killed in the war for that rat-skin. Therefore it could not be abandoned. It was of no concern to them how many would perish on its account, or how many would die in the pursuit of that skin. They fought to a finish.

111 When the battle ended, they took the chief's corpse from among the other dead people and put it inside the rat's tail. Then they wrapped it in the rat-skin and burned it.

114 (In the old days people didn't bury one another. Whoever died was cremated and his charred remains were gathered in a box.)

120 Thus they did to their chief's bones. But then the other tribe found out about the box and stole it and packed it up the mountain and threw it in the water.

124 Then there was another battle, between that other tribe and those whose chief's bones had been thrown into the water. They were all wiped out, except for old men and women and children. They killed all the young men. That's what happened to those whose chief's bones were thrown in the water.

131 Their children grew up and wanted revenge, but never got revenge. They got wiped out, those whose chief's bones were thrown in the water.

134 These people were just like each other, though living in a different land. There are people from Sitka living here at Yakutat just like we do. Though they are foreigners, they live harmoniously with us. But these people waged war over that rat-skin, people just like each other. What good is a rat-skin? They did that, though, and nothing more could happen to them, no more wars with anyone. They were wiped out completely.

145 That's all.

1933 VERSIONS OF 'LAKE-DWARVES' AND 'GIANT RAT'

Both of these tales are very widely told, in many versions, in this part of the world. The way Anna has told them here, however, is very special to her in 1965. In fact, we can see exactly how she has used these two tales to say something much more at age 61 than she did when she was 27. We are fortunate to have 1933 versions by her of both of these tales, as translated by Galushia, and published by Birket-Smith and de Laguna, 1938, 'Around-the-Lake-People' (pp. 304-306) and 'The Big Mouse' (pp. 289-291).

In her earlier version of the Lake-Dwarves, she deals only very briefly (first quarter of that version) with the encounter between the hunter and the dwarves, which in her later version is the whole story, told very vividly. The earlier version goes on to tell much more about the individual dwarves, in their own existence after (and unrelated to) the encounter with the man, as these dwarves are indeed serious and important beings in Alaska Native legends, especially Eskimo. All this is left out of the later version.

Anna's later version of the Giant Rat, on the other hand, adds a long section onto the story, not present in the earlier version. The earlier version is quite similar, as far as it goes, to the later one, but it only goes as far as the killing of the Rat. The part about the rat-skin and the war over it, added only in this later version, I have not otherwise noticed in what I have seen of the literature of Native Alaska. Whether Anna made it up to add onto the legend or not, her inspiration here is certainly to remind us, with a laugh, of the pettiness of mankind that leads to so many of man's troubles, including sometimes war.

'Around-the-Lake-People' ma·gudatl'alahdaxunhyu·

Dwarfs as big as a thumb used to hunt and fish around the country. They were found around Strawberry Point (on Hinchinbrook Island, near Boswell Bay) at the small lake there. The little women row; the little

men hunt and fish. A human captured a little man who had become tangled in some roots. The dwarf gave the man all his hunting outfit–spears and bow and arrows–to let him go. One spear with an agate point he hated to part with.

When he was turned loose he returned home, but his people had gone outside the breakers. He hollered for them to come back and get him. One of his relatives came through the breakers for him. They all started home in canoes and on the way they saw a mouse, which was a brown bear to them. They all landed to try and kill him.

The little man without hunting implements was killed by the bear, for he had no way to defend himself. The other people killed the bear. The bear was cut up in small pieces and left there because he had killed one of their people.

They put the body of the dead man in a canoe without examining it at all. His relatives took the body home. The wife ran down to meet her husband; she didn't know he was dead. The skin of his head hadbeen pulled off. The wife and children ran down to meet him. They were happy that their man was coming home.

The wife, when she saw her husband's head, tore a piece from the bottom of her skirt and bandaged his head. They took the body and placed it in front of the left-hand house-post. They left the body outside for eight days. On the eighth day they took the body inside.

Towards noon the body began to move. Only the wife was there. Right at noon he moved more and more until he lifted his head. He sat up and scratched his head. He asked his wife what had happened and she told him that a bear had killed him. He asked what they had done with the bear. She said they had killed it, cut it in bits, and left it there. He asked who had brought his body home.

He told his wife not to worry about him, and left, taking two men with him. They went to Yakutatik[?]. They were gone about a year. They came back at the time when the birds start to lay eggs. When the people saw them coming they were excited. Each man was coming in a separate canoe and all three were full of brown-bear skins. When they landed the people lifted them up and carried them to the house. The man was made chief of the tribe.

When they had finished eating, he said to his wife, 'I guess I got even with those bears.'

He gave his oldest daughter to a man. She knew everything–all about making baskets and keeping house. She had already promised to marry another man, but she had to obey her father and left the firstman. The first man asked her husband to dig clams with him. They were digging as the tide was coming in. He made the husband stay on a sand spit. He was drowned there and they never found the body. He turned into a shrimp (or sand-hopper?).

The other man went home and told several different stories about what had happened. The drowned man's wife had a dream that the man had caused her husband to be drowned and in the dream her husband told her he had become a sand-hopper. People asked the man if that was true. He said yes. But they did nothing to him.

That's all. *Daq'e dah q'a'au.*

[These dwarfs had many different tribes around the lake, like the different tribes of Indians.]

'The Big Mouse' Łu'ndiyahsluw

Big mouse living under a cliff. He come out every time someone pass in a canoe. Kill them and eat them. He killed several people like that. There was one old man taking three women to pick berries. Old man knew the mouse's song. If you knew it he wouldn't bother you. Sing it when passing. Old man was singing.

The youngest woman said, 'I wish we see this mouse.'

Old man said, 'Don't! What you say that for?'

Just a few minutes later, the water turned red under the cliff and spread out to the canoe. The old man was still singing the mouse's song. Mouse come out backwards–halfway out. He put his tail out of water and dropped it on the canoe. The old man, when he dropped his tail, jumped on the mouse's tail. He hang onto the tail. The woman were all killed.

Mouse went back under the cliff with the old man. He was saved. The mouse came into a big room under the cliff. The man went to the other side of the cave from the mouse. The man sang the mouse's song so the mouse didn't bother him. He got some feed for the man. The mouse only went hunting at time of no

moon, when it's dark. When the mouse goes hunting–there was a root of a tree sticking down from the roof of the cave–he [the man] tried the strength of the root. Later he climbed to the roof. The mouse had a hole clear to the top of the ground where he stuck his tail out. Man climbed clear out but came down before mouse came back from hunting and sat down where he was before. When mouse comes back sometimes he brings back big seal or halibut. He puts it under himself to cook them. When it gets cooked, he bring it out and give it to the man. The man eats it.

At one time the mouse went out towards morning. The mouse was supposed to be home before the raven starts to make a noise. When the mouse left, the man climbed the root and got out. Before he got very far, the mouse came back. The mouse was making all kinds of noise in the cave because he missed the man. He stuck his tail out of the hole and swung it around. The man got home.

At full moon the mouse sleeps sound. When old man got home he told the young man to try to snare a crow. If they snare a crow in full moon time they're going back to mouse's den.

'Sharpen all that you use for your old knives, and sharpen all that you use for your old axe,' the old man said.

When they caught the raven they have all knives and axes sharp. They go to where the mouse sticks out his tail. Mouse had his tail sticking out the hole when he's sleeping. (Tail was like a watchman.) The old man sneaked up on him with an axe. He chopped the mouse's tail twice before he cut it off. The mouse pulled the rest of his tail down.

The young man said, 'Throw the crow down that hole!'

So the crow started to make all kinds of noise down there. The mouse started to go out under the cliff. He got halfway out before he died. After the mouse died, the old man went down on the root and looked at the mouse. When he found the mouse was dead, he came back up and told the other man. This young man would like to see it. So they went down and looked at it. When they came out, the mouse turned into a rock. The crow came back out of the hole, too.

[The hunter must rise before the crow makes a noise in the morning, or he will not get any game. All the animals are up before the crow. If the crow gets up before an animal does, the animal will die.]

BEST COPY AVAILABLE

PART TWO

ON GOOD AND EVIL

ON GOOD AND EVIL

Anna's story which I have called 'Two Sisters' is really about Good and Evil, or Virtue and Vice, and the rewards for virtue and punishment for vice. But in Anna's topsy-turvy world it seems that virtue is punished and vice is rewarded. Anna here again takes two separate stories traditionally told by Eyaks, and uses them in her own way to tell us that at least in this world it does indeed often at least appear that thoughtful, responsible people suffer, while thoughtless, irresponsible people prosper. This time, however, Anna takes two very different types of story and ties them closely together into one, by making the main figure in one story the sister of the main figure in the other, one seemingly good and one seemingly bad.

The first part of the tale, about the good sister, is from a type of tale called in Eyak waxah 'story', more or less historical, as opposed to tsahkɬ 'legend', a much more literary type, myth, a type to which the second part of her tale belongs, about the bad sister. The first part is one of the many stories the Eyaks have of their wars with the 'Aleuts' (Chugach Eskimos). In this one an Eyak woman's children are cruelly murdered by these Aleuts, and she takes revenge. The second part is a fine version of oneof the most popular and widespread Alaska Native legends, of the Woman who Married a Dog. But here, by the way Anna ties the stories together, she makes a very sharp contrast between at least the respectability of the different sisters. The first sister is married, thoroughly respectable and virtuous. But what is her reward? To begin with, her husband has died. She is so responsible and thoughtful, though, that she will not consider remarrying for fear that her new husband might beat his stepchildren. Her reward is to see her children brutally murdered by the Aleuts. That she does manage to get revenge on the murderers is still in the story, but that is certainly only one side of the story for Anna.

The good sister returns home from her misfortunes to find her wild, unmarried sister carrying on in her usual disgraceful way, bawls her out for it, and gets the family to abandon her cruelly, tied to a dog. In fact, there is a standard Eyak phrase, xawa·yaxach' gałat'uxɬ 'clutching to the underside of a dog,' for a promiscuous

65

woman. I do not know if there is originally any connection between that phrase and this story, but Anna certainly connects them, having the good sister use a very strong version of that phrase on the bad sister, xawa'legahyaxach' li' ihit'uxł 'clutched (permanently or tightly) to the underside of a dead dog' (sentence 70). Thus the girl's punishment is supposed to be quite fitting for her bad behavior, perfect poetic justice, it would seem. However, the rest of the story, nicely told in the traditional way, dramatically reverses the justice, for the dog-husband turns out to be an excellent provider, and the 'bad' promiscuous sister is living luxuriously while her cruelly righteous sister and family who abandoned her to die are themselves starving. When they find out, they go after her, but she escapes, turning into an owl.

Anna has certainly seen much in her life which would cause anyone to wonder whether it is virtue or vice that is rewarded in this world. By the way she combines these two stories into a tale of these two sisters with the seemingly outrageous moral, the good sister the loser, the bad sister the winner, she is showing us that real life challenges our moral understanding, and that real morality often lies deeper than the surface we most easily see.

This tale too invites comparison with certain classics of European literature, particularly by two 18th-century Frenchmen–Voltaire, who especially in his tales of *Zadig* (1747) and *Candide* (1759), deals brilliantly with the absurdity of fortune; and the Marquis de Sade, one of the most outrageous writers who ever lived, whose two novels *Justine, or the Misfortunes of Virtue* and *Juliette* (about the rewards of vice) ask in 1797 the same age-old question Anna asks here. Incidentally, both those writers were about the same age when they wrote these classics as Anna was when she told this tale in 1963.

TWO SISTERS*

1	Łinhqda'x̣ q'aw,	One time it was,
	qe'ł,	a woman,
	iłdage·'gayu·,	sisters,
	la'tnu·.*	two of them.*
2	Łinhgih awa·,	One of them,
	adax̣,	however,
	dik' udagaleh k'a'łe·q.	had no sense.
3	Dik' dade·dunh aw udagalehtl' idalehq.	Nothing mattered to her.
4	Anh łinhgih awa·adax̣ k'udzu·.	The other one however was good.
5	K'adzu·dah daxunh yiłinhinh.	She was a nice person.
6	Łila·' anahshakih ux̣ä'leh.	A man liked her.
7	Łila·' anahshakih ux̣ä'leh*,	A man liked her,
	k'udzu·dah daxunh yiłehlcht.	because she was a nice person.
8	Anh łinhgih awa· adax̣,	As for the other one though,
	dik' wax̣ a't'u·q.	she wasn't thus.
9	K'usha·dah daxunh yiłinhinh.*	She was a bad person.
10	Słi'ehłinh,	She got married,
	anh qe'ł,	that girl,
	anh k'udage·'kih*,	that little* sister,
	słi'ehłinh.	she got married.

---

0. Recorded on tape, Yakutat, about August 16, 1962, and first transcribed with the help of Lena Nacktan, Anchorage, about August 19, 1963.
1. Literally 'woman (or girl), siblings, two (people) (or twins)'.
7. ux̣ä'leh a rapidly fading whisper, the -leh not audible.
9. daxunh yihnhinh a rapidly fading whisper.
10. Literally 'little sibling', but not necessarily the younger.

67

11	Yahtda'luwdat'a·x̣ach'a' sɬi'ehɬ.	She married into a big house.
12	Sɬi'ehɬ da·x̣ q'unhaw uta·' da·x̣ uma·,	She got married and then her father and mother,
	yaht x̣a·n' dasałił.	they built a house.
13	Yaht x̣a·n' dasałił.	They built a house.
14	Yaht q'unhaw x̣a·n' dasałił.	They built a house.
15	Anh ɬinhg̱ih awa· adax̣ dik'.	The other one however not so.
16	Dlaga'a· wax̣ i·t'inhinh.	She lived alone.
17	*Uta·' da·x̣ uma· yaht x̣a·n' dasałił da·x̣ q'unh,	*Her father and mother built a house and then,
	ahnu·x̣aht salahɬ.	they moved away from them.
18	Salahɬinu·.	They moved.
19	Q'e' sdilahɬinu·.	They moved again.
20	K'inhda·t yaht ux̣a' gu·dik.	She had a house in a different place again.
21	Anhdli·'nuw da'li·ɬx̣inhinh, da'sałx̣a'ɬinh.	She had a big plot of land, she acquired it.
22	Anh la'tnu· da'sałx̣a'ɬ da·x̣ q'unhuw, saqe·g̱ayu· q'aw da'lasałx̣a'ɬ.	She had two children and then, she had children.
23	Saqe·g̱ayu·, ts'i·nu· saqe·g̱ayu· da'sałx̣a'ɬinh, anh uqa'ch'aht.	Children, six children she had, from her husband.
24	Da'uqa' ux̣a' sasinhɬ da·x̣ q'unh, dik' q'e' ɬa'e·k'g̱inh.	Her husband died on her and then, she wouldn't remarry.
25	Dik' anahshakih awx̣ä'le·q, q'e' iɬi'eh.	She didn't want that, to get remarried.
26	K'a·di'da· q'e' iɬi'eh, ahnu· saqe·g̱ayu·leht ux̣a'.	She would never remarry, because of those children of hers.
27	Saqe·g̱ayu· ux̣a', dik' anahshakih awx̣ä'le·q, du·dunh qala' la·yiɬts'in'tl'k*,	Her children, she didn't want that, that anyone should slap their faces and beat them up*,
	du·dunh qalä' i·ɬih,	that anybody should beat them up,

17. The father and mother (probably the bride's, according to the custom of matrilocal residence) built a separate house for themselves or for the new couple, or a new house for them all. The youngest sister was excluded from this arrangement. Now it seems that the young couple moved again, to their own house and 'land' elsewhere.

27. qala' 'beating up', la yiɬts'in'tl'k 'that he might repeatedly slap their faces'.

	ahnu· saqe·gayu· uxa'.	those children of hers.
28	Dik' ahnu·'a· qala' k'uł̓i·ginh,	She didn't beat any of them up,
	dik' dade·yu·dunhq.*	nobody.*
29	Dawa· q'uhnu· k'u'luwkih* qasałe'ł.	Then they got somewhat big*.
30	*K'u'luwkih qasałe'ł da·x̣ q'uhnu·,	They had gotten somewhat big and then,
	uma· utl' salahł.	their mother moved with them.
30a	Uma· utl' salahł da·x̣ q'uhnu–	Their mother moved with them and then–
	da·ch'duhnu·?–	where at?–
	K'udi·q'ayu· q'uhnu· u'a·n' saqehł.*	Aleuts came upon them.*
31	K'udi·q' ahnu·'a· k'ushashehłinh.	An Aleut killed some of them.
32	Ahnu· K'udi·q'ayu·,	Those Aleuts,
	łinhgih łila·' da·x̣ łinhgih qe'ł,	one boy and one girl,
	anh qe'łyahshgayu· sasuhłinu·.	they killed that woman's children.
33	*Ahnu· sasuhł da·x̣ q'uhnu·,	They killed them and then,
	kawusk'ł,	a paddle,
	aw le·łlah aw satl'ihłinh*,	they wrapped it around her hair*,
	le·łgulah anhx̣a' satl'ihł,	they wrapped it around her hair,
	anh qe'ł awa·.	that girl.
34	Ya·nu' anhtl' aw dasałtsu·xłinh,	They thrust it under with her (tied to it),
	x̣i·t,	over there,
	giyahya't ya·nu' dasatsu·xłinh.	they thrust it under water.
35	Q'e·dah a't ya·nu'.	Simply way under water.
36	Le·łgu·nt'e'ts'q q'unh anh yax̣ sałt'uxł.	By the hair they held her down.
37	Kawusk'ł'a·nax̣ anh yax̣ sałtl'ihłinh.	They had tied her down to a paddle.
38	Anh łila·' awa· adax̣,	As for the boy however,
	lisdayax̣ q'uhnu· ahnu· li' sałtehł.	him they put in under a tree.

---

28. dik' dade·yu·dunhq, literally 'not anything (pl.) (involving one human)'. This should probably be as corrected and translated, dik' dadu yu dunhq 'not anybody (pl.) (involving one human)'.

29, 30. k'u'luwkih 'big (diminutive)'. Note than in smooth narrative style it is not uncommon at some points to repeat the last part of the sentence as the beginning of the next, as Anna does twice in a row here.

30a. u'a·n' 'coming upon, encountering', saqehł 'they traveled by (one) boat'. This might also be interpreted here that they came upon the Aleuts. da·ch'duhnu· may be interpreted either as 'where (did) they (move) to?' or 'where (did) their (encounter take place) at?'.

33. This sentence says that they wrapped a paddle around her hair, where it is surely meant that they wrapped her hair around a paddle. With the minimum of changes in the text, this should be aw le·ł awlah aw satl'ihhnh, kawusk'łlalah le·ł anhx̣a' satl'ihł.

39 Ahnu·yaq' li' k'usałdu'łinh.	They stuffed something in him.
40 K'uhtł ahnu·yaq' li' sałdu'ł,	They stuffed moss in his mouth,
K'udi·q'ayu·.	Aleuts.
41 Awlạh u'satahł da·x̣ q'aw	She found out about it and then
anh k'ama·,	the mother,
q'adits'i·n x̣ada· gah*,	for eight days*,
dik' dade·dunh x̣asahłginh.	she didn't eat anything.
42 Q'adits'i·n x̣ada· gah dik' k'ux̣ahginh.	For eight days she didn't eat.
43 K'uqa'łtsax̣inh.	She was going to cut something.
44 K'uqa'łtsax̣inh,	She was going to cut something,
awlcht.	because of that.
45 Sahtx̣ ga·ł da·x̣ q'unhuw al q'adits'i·n	She was going along a long time and
ya· gah q'unh	then on this eighth day she was
ga·ł.	going along.
46 Łi·dawa·	She was going along early in the
ga·łinh,	morning,
anh k'uma·.	the mother.
47 Uyahshgayu·,	Her children,
ahnu· adix̣ dla·sał'ehłinh.	she hid them inside.
48 U·dax̣ q'uhnu· aw ge·ts'guxaq' q'aw	Then it was a magpie she
aw'a·n' sahł.	came upon.
49 Ya'x̣ dasałk'a't'ł.	It flew off.
50 Dik' awx̣a'x̣ qe'le'ginh.	She didn't pay attention to it.
51 Aw q'unhaw,	Then,
ya· q'unhaw shashchł.	she killed something.
52 Aw sałtsax̣łinh.	She cut it.
53 Aw sałtsax̣łinh,	She cut it,
aw gałatsatl',	that land-otter,
sałtsax̣łinh.	she cut it.
54 Gałatsitl' sałtsax̣łinh.	She cut a land-otter.
55 Aw sałtsax̣ł da·x̣ q'unhuw,	She cut it and then,
aw q'unhuw,	then it was,

41. For a description of the Eyak shaman's vision-quest, see Birket-Smith and de Laguna 1938, pp. 206–209, and for a still more detailed description of the Yakutat shaman's vision-quest see Frederica de Laguna's *Under Mount St. Elias: The History and Culture of the Yakutat Tlingit*, 1972, pp. 676–680. This quest for shaman's power generally involved fasting in the woods for eight days, and cutting the tongue of an animal, especially of a land-otter. The meaning of the encounter with the magpie in the quest in this story (48–50) is not clear to me, however.

	ɬila·'ga' udaɣaleh awa· salilɬinh.	her mind became like a man's.
56	Datli· daga·q' u'yasałqahɬ.	Already ten days have passed for her.
57	Ɬila·'ga' udaɣaleh awa· salił da·x̣ q'unh saqehɬ.	Her mind became like a man's and then she boated off.
58	Uq' q'uhnu· k'usałtsax̣ɬ.	(For revenge) on them she had cut something.
59	Ahnu· K'udi·q'ayu·q' q'uhnu· k'usałtsax̣ɬ.	(For revenge) on those Aleuts she had cut something.
60	Saqehɬ.	She boated off.
61	Ahnu·'a·n' saqehɬ.	She came upon them.
62	Qe'ɬ q'a'anh.	A woman she was.
63	Ahnu· sasuhɬinh.	She killed them.
64	Q'adits'i·nu· la'dits'i·nu· K'udi·q'ayu·, ahnu· ya·x̣ x̣asasuhɬ.	Eight – seven Aleuts, she slaughtered them.
65	Ahnu· da·x̣ łaɬx̣a'tl'ginu·.*	She dashed their brains out.*
66	Anh qe'ɬ q'a'anh wax̣ leh.	That woman it was did thus.
67	*Awq' di'da· k'usałtsax̣ɬ q'unhuw, ulcht wax̣ sat'u'ɬ.	*For that (revenge) it was she had cut something so, because of that she became thus.
68	Ahnu· sasuhɬ da·x̣ q'aw, q'e' sdiyahɬ.	She killed them and then, she went back.
69	U·dax̣ q'unh anh wax̣ dasalił, anh udage·'tl', "Datli· iɬi'eh k'a'.	Then she said thus, to her younger sister, "You should be married already.
70	Ch'it x̣awa·lagahyax̣ li' iɬit'uxɬ*, dagalchx̣da·twaht.	You're just clutched onto the underside of dead dogs*, for your senselessness.
71	Yahtda·q' ɬila·'gayu·tl' ya' i·tu·ch'k*, ya' lax̣tu·ch'k'."	You lie* with men on housetops, you lie thus."

---

65. da·x̣ 'against something', łaɬx̣a'tl'ginu· 'she kept banging their heads', here freely translated.

67. Or, 'on that (here 'for revenge on/for that') she had done such cutting' or 'something that because of it she became thus (strong like a man)'.

70. Very strong version of standard Eyak expression for a promiscuous woman. See introduction to this tale.

71. Very unusual, colorful and powerfully effective grammar here, 'you are in a constant state of lying repeatedly many times with men' (neuter, repetitive, with lengthened vowel in stem). The second instance of the verb here 'to lie down with someone' is much more ordinary, active customary, with switch of subject from 'you (singular)' to 'you (plural)'.

72	*Awleht q'aw anh qe'ɬ,	*That's why that woman,
	anh k'udage·'–	that sister–
	daxunhyu· q'uhnu· sha'a'ch'ɬ.	people went.
73	Ga̱qe·ɬinu·.	They were boating along.
74	Qa'linhinu·.	They were going to move.
75	K'uqu'di·ɬ'ehtginu·.	They were going to dry things.
76	Anh uma·shiyah da-'wax galatah.	Her old mother was still alive.
77	Uta·'shiyah awa· uxa' sasinhɬ.	Her old father however had died.
78	Anh uma·shiyah uxa' galatah da·x q'unh,	Her old mother was alive and so,
	anh k'uma·dik ya·qa' sahɬ.	her mother too went away.
79	Te'ya' q'uhnu· dał'ehtk.	They were drying fish.
80	Anh k'udage·',	The sister,
	dik' udagaleh k'a'ɬe·ginh q'a'anh,	the one who didn't have any sense,
	uyahshdak,	her child too,
	ya·qa' sahɬ.	went away.
81	U·ch'aht q'e' qu'dalah da·x q'aw wax anhtl' dasalił,	They were going to move back from there and then she said thus to her,
	"Da'a·nch' alaxlaginh.	"Abandon her right here.
82	Ida'ya·lax udagalehxda·t k'a'ɬe·q."	She's too senseless."
83	Ła'ah q'unhuw da'li·ɬxah,	A slave they had,
	ahnu· te'ya' qu'di·ɬ'ehtginu·.	those who were going to dry fish.
84	Ła'ahshiyah da'li·ɬxinhinh.	She had an old slave.
85	Aw q'unhuw,	Then,
	q'e' qu'daqeh.	They were going to boat back.
86	*Xawa·tl' q'uhnu· iłch' ahnu· satl'ihɬ.	*With a dog it was they tied them together.
87	*Xawa·,	*A dog,
	xawa·tl',	with a dog,
	iłch' ahnu· satl'ihɬ.	they tied them together.
88	Iłch' ahnu· satl'ihɬ da·x q'uhnu·,	They tied them together and then,
	anh ła'ahshiyah adax wax dasalił,	that old slave however said thus,
	"Datli· yaht qa'qeh.*	"Already they're about to put out*!
89	Chi'shdak,	My heavens,

72-81. Anna breaks the sentence to go into how the whole family moved to summer fish-camp, then abandoned the 'bad' daughter there when leaving.

86, 87. The structure of these two sentences is evidently good Eyak, though not good English. Cf. also 93, 96.

88. yaht 'out to sea', qa'qeh 'they're about to go (by boat)', spoken with great urgency.

	uk'äh i·nsitahł,	I forgot it,
	we·kshgashiyah sixa'.	my old ulu.
90	Ulu'qa· ne·tl' q'e' qu'xdah."	I'll go back for a moment to get it."
91	U·ch' q'e' xadla·sdi'yahłinh.	She ran back there.
92	Di'wax ishguqdah q'unh wax daleh.	Just to lie it was she said thus.
93	*Aw xawa·tl' q'uhnu·,	*With the dog as they were,
	iłk'ah anh sałtsaxł,	she cut them apart from each other,
	anh qe'ł.	that woman.
94	Xawa·tl' q'unh iłch' i·nsditl'ihł,	With the dog their heads had been tied together,
	i·sinhwaht.	so that they'd die.
95	·Aw q'aw anh ła'ah iłq'ast* ahnu· sałtsaxł,	Then the slave cut them separate*,
	aw xawa·tl'.	with the dog.
96	*U·t awtl' wax i·t'eh da·x q'aw aw xawa· q'a'aw,	*She lived there with it and then the dog it was,
	utahti·layaq' qa' sahł.	it came out of its skin.
97	Tse'x q'e' xadla·sdi'yahłinh.	She ran back down to shore.
98	Daq'e·dah saqehłinh.	She immediately boated off.
99	Da'u·ch' ahnu· salaqłinh.	They abandoned her there.
100	Da'u·t ahnu·xah· saqehłinh.	They boated off leaving them right there.
101	U·dax q'unh aw xawa·shiyah,	Then that old dog,
	xawa·shiyah q'aw wax dasalił,	the dog it was said thus,
	"Iqe'x'e·.	I'll marry you.
102	Iqe'x'e·.	I'll marry you.
103	K'udzu·dah ixa'x qe'qe'xle'.	I'll take good care of you.
104	Iqe'x'e·.	I'll marry you.
105	Iya· yax qu'xdah*."	I'll go around (hunting game) for you*."
106	Aw q'aw anh qe'ł awa·,	So then the woman in turn,

93. Literally 'with the dog it was (involving more than one human), she cut them away from each other, that woman'; again, good Eyak but not good English. Cf. 86, 87, 95.

95. iłq'ast 'inverted with respect to each other, averted from each other, end-to-end, at both/opposite ends', as a pair together, and cut apart from being tied in such a position. Cf. 86, 87, 93.

96. This sentence belongs after the next four sentences, between sentences 100 and 101. Anna starts to go on to say how they lived together, then interrupts, remembering how the slave hurriedly rejoined the family that was abandoning the girl and the dog.

105. Literally 'going around on foot', often meaning 'hunting'.

	"K'adzu·dah sixa'x̱ qe'qe'yile' da·x̱,	"If you'll take good care of me,
	ix̱a' wax̱ qu'xt'uh.	I'll live with you.
107	*Dlagayaq q'al a·nt da· wax̱ qa't'uh."	*Alone this'll be we'll live here."
108	Aw q'unh daxunh q'unh aw utl' sałe'ł,	So then a person it was it turned into with her,
	aw x̱awa·shiyah awa·.	that old dog.
109	*U·dax̱ q'aw aw x̱awa· q'aw,	*Then the dog it was,
	itl'a·na'q'ach' a·k',	it would go onto the mountains,
	dla·q'aya'yu·lu'qa·.	to get mountain-goats.
110	Da'al dade·yu·t,	Any of these things,
	te'ya'yu·,	fish,
	dałi'q' ya·yu·,	all kinds of things,
	aw laga'a·ł.	It would bring in hauls of them.
111	Łi'q' ya·yu·,	All kinds of things,
	aw anhch' łx̱a·tk'.	it would drag them to her.
112	Aw anhch' x̱e·k'.	It would pack them to her.
113	Aw q'aw anh qe'ł idah aw ł·k'.	So then the woman would prepare it nicely.
114	Aw dał'ehtk,	She dried it,
	aw dał'ehtk.	she dried it.
115	*X̱ala·k ya·'a·k galasa'yahł da·x̱ q'unhaw,	*Winter had half passed and then,
	anh ła'ahshiyahtl'–	to the old slave–
	gałxwa'ł.	summer was coming.
116	U·ch' saqehłinh.	She boated there.
117	U·ch' q'e' qu'daqinhinh.	She was going to boat back there.
118	U·ch' q'e' sdiqehł.	She boated back there.
119	"A'q' gax̱uhłk,	"Shovel them out,
	aw k'uts'alih,	those bones,
	a'q' gax̱uhłk."	shovel them out."
120	Anh u·ch' saqehł,	She boated there,
	aw a'q' i·x̱uhłkwaht.	to shovel them out.

---

107. Very rapid and fading, wax̱ qa't'uh whispered.

109-112. Voice style suddenly slow, deliberate, resonant, characteristic when Anna describes the abundant take of a good provider.

115. This was probably late winter or early spring, a lean time of the year, and the people probably very short of food. Someone is going to give the slave the command to shovel out the bones, finally given in sentence 119 later.

121	Aw u'li·ɬginhinh, dik' k'e·dunh asliɬq, anh qe'ɬ.	She knew it, that nothing had happened to her, that woman.
122	Aw x̱awa·dak dik' dak'e·duw asliɬq.	The dog also nothing had happened to it.
123	U·da' saqehɬ da·x̱ q'aw, ɬi'q' ya·yu·, dla·q'aya'tse', ts'iyuhtse', te'ya'yu· dasaɬ'ehtkɬ, x̱e·ya'ch'.	She boated there and then, all sorts of things, mountain-goat meat, black-bear meat, fish she had dried, in seal-oil.
124	Dla·q'aya'q'ax̱, dasaɬ'ehtkɬ.	Mountain-goat fat, she had dried it.
125	*Aw q'unhaw, q'e' anh sdiqehɬ da·x̱, q'e' sdiqehɬinh.	*Then, she boated back home and then, she boated back.
126	"Q'e' qu'xdaqe·," wax̱ utl' dalinhinh.	"I'm going to boat back," thus she said to her.
127	Anh qe'ɬ, "Ya'x̱u· siya·ntl' qi'yix̱ah, galaxtah.	That woman (said), "Don't tell it to my mother, that I'm alive.
128	Galaxtah, dik' anhtl' qu'yix̱ahq.	That I'm alive, you won't tell her.
129	A't ya'x̱u· aw utl' qi'yix̱inhinh."	Be sure not to tell her that."
130	Q'e' sdiyahɬ, q'e' sdiqehɬinh, da·x̱ q'aw wax̱ dasaliɬinh, wax̱ dasaliɬinh, "Datli· a'q' six̱uhɬkɬinu·."	She went back, she boated back, and then she said thus, thus she said, "I already shoveled them out."
131	Ya·n' k'ushatu'ch'ɬ da·x̱ q'unhaw, k'uq'ax̱kihshuh q'unhuw, uyahshashiyah'a·* aw t'a' sdits'axɬ.	They went to bed and then, a bit of fat apparently, she had jammed it in her pocket for her kid*.
132	Aw q'unhuw ya·n' satchɬ da·x̱ q'unh anhch' aw saɬtahɬ.	So then she lay down and then she gave it to him.

125. This sentence belongs after the next four sentences, between 129 and 130.
131. -yahsh- 'woman's child', -shiyah 'bad, nasty, old', here translated as 'kid', perhaps 'brat', or perhaps just matching ɬa'ah- 'slave'.

133 Aw q'unh anh k'uyahshashiyah awa· gu·dik k'u'e' q'e' daki·nx̱,
k'uq'ax̱'ala'e',
dla·q'aya'q'ax̱ uch' iditah.

Then that kid, though, cried again for some more,
for fat,
that mountain-goat fat be given to him.

134 *Aw q'unh anh dasalił,
"Adi'łaga',
adi'łaga'.

*Then she said,
"Quiet down,
quiet down!

135 Da·ch'ahtt ich' k'uqu'xtah?"

Where would I get any from to give you?"

136 Aw q'unhuw wax̱ utl' k'udasalił,
"De·dunh,
aw'e' ki·nx̱,
de·t?"

Then someone said thus to her,
"What is it,
that he's crying for,
what?"

137 "Ahnu· ił ch' lax̱satl'ihłinu· q'ahnu·,
q'e·dah yaht ux̱a' tl'eht kukk*,
giyahq'ach'aht.

"It's those whom you tied together,
their house is simply bursting open*,
from abundance of food.

138 Q'e·dah tl'eht kukk."

It's fairly bursting open."

139 Aw q'aw anh k'uma· wax̱ daleh,
"Dawa't,
dawa't,
dawa't.

So then the mother said thus,
"Hurry,
hurry,
hurry!

140 U·ch' da· qa'qeh."

We'll boat there."

141 U·da' saqehł da·x̱ q'aw,
anh ła'ah,
ya't sh'atsłinh.

They boated there and then,
the slave,
she jumped out.

142 Ax̱aya'k'ah sh'atsł,
da·x̱ laq x̱adla·sa'yahłinh.

She jumped out of the canoe,
and she ran up from shore.

143 Anh uyahshashiyah sałku·n'tł da·x̱ laq x̱adla·sa'yahł.

She grabbed her kid and ran up from the shore.

144 *Laq ga'a'ch'ł da·x̱ q'aw aw k'uq'ax̱ dala't ił ahł.

*They were coming up from shore and that fat was hanging up.

145 U·ch'aht aw qit sałtsax̱ł.

She cut it down from there.

146 Aw a'q' sats'ax̱ł.

She threw it out.

147 Ła'da'luw q'aw q'e·dah aw k'uq'ax̱, u·dax̱ ash sawusł.

A big glacier immediately, that fat, it expanded by there.

134-136. Very rapidly articulated, to express impatience and irritation, with some distortion, up to de·dunh da·ch'ahtt "where from?", ich' "to you", k'uqu'xtah "I'll give handle something"

137. tl'eht kukk "it breaks open (repeatedly)", giyahq'ach'aht "from on top of food"

144. The rest were in pursuit. The slave is ahead of them, sees the fat, and transforms it into a huge obstacle.

148 K'a·dih. Gone.
149 Dik' ahnu·da' ash'a'ch'ɬgnu·. They didn't get to them.

150 Aw q'unhaw, Then,
ɬa'da·q'ach' q'unh sahɬ, he went onto the glacier,
ɬa'da·q'ach' anh k'uqa' q'unh sahɬ.* onto the glacier the husband went.*
151 Aw q'aw ɬa'da·q' q'uhnnu· qit Then he fell down on the
dishɬiqahqɬ. glacier.
152 Qit dishɬiqahqɬ da·x̣ q'unh sasinhɬ, He fell down and he died,
anh k'uqa'. that husband.
153 *Anh'e·x̣ sałahɬ da·x̣ q'unh, *She went to find him and then,
a·gidik, she too,
anh ɬa'ahdik. the slave too.
154 Aw q'uhnu· ts'it ge·ɬgalit, Then just owls,
ge·ɬgalit sałe'ɬinu·. they became owls.
155 Ya'x̣ x̣asa'yahɬinu·. They flew away.
156 Ge·ɬgalit q'uhnu· sałe'ɬ, They became owls,
ahnu· la'tnu·, those two,
anh ɬila·'saqe·ts'akihdik, the boy-child also,
t'uhɬga'nu· da·x̣, the three of them,
ge·ɬgalit, owls,
ya'x̣ x̣asa'yahɬinu·. they flew away.
157 Ge·ɬgalit q'a'aw. Owls they were.

158 *Da'u·ch'aht q'uhnu· dik' ulah q'e' *Since then one doesn't speak any
k'utsin'dadalehq. further about them.

TWO SISTERS

1 There were once two sisters. One of them had no sense, didn't care about anything. The other one was good. A man fell in love with her because she was nice and married her. Her husband's parents built a big house for them. But the bad sister lived alone, unmarried.

10 The married sister moved with her family to another place, where she established another large household.

---

150. k'uqa' q'unh sahɬ, spoken in a rapidly fading voice.

153–156. The exact outcome is not certain. The girl who married the dog is not mentioned explicitly at all, but she is certainly one of those who ran away and became owls. Her dog-husband apparently perished in following her. The slave makes the second owl, and the third is the male child, apparently of the slave, already mentioned, there being no mention of any children from the marriage of the girl and dog. The horned owl is a sinister bird for both the Eyaks and the Yakutat Tlingits.

22 She had six children with her husband. Then her husband died. She would never remarry, however, because of her children. She didn't want any new husband to slap her children or beat them up, as she never beat them herself.

29 Her children were growing, and as their mother was moving to a new place with them, Aleuts fell upon them. Those Aleuts killed one son and one daughter of hers. They wrapped the little girl's hair around a canoe paddle and thrust her under the water and held her down until she drowned.

38 As for the boy, they stuffed his mouth with moss and buried him under a tree stump.

41 For eight days the mother ate nothing, traveling along. She found a place to hide her children.

48 She saw a magpie, which flew away. She paid no attention to it.

51 She cut something off a land-otter and her mind became like a man's. On the tenth day her mind became like a man's. She had cut the land-otter for revenge on the Aleuts.

60 She set off and found them. She killed seven Aleuts, dashing their brains out. She was a woman, but to get revenge on the Aleuts, she cut that thing off a land-otter to become like a man.

68 After she killed the Aleuts, she went home. Then she told her younger sister, 'You should be married by now. You're so wanton you clutch to the underside of dead dogs. You lie with men on housetops, anywhere.'

72 They were going to move. They were setting up a camp for drying fish. Their old mother was still alive, but their father had died. They had all moved to this camp for drying fish.

80 As they were preparing to move back from there, the first sister said, 'Let's abandon her right here. She's too senseless.' They tied the sister together with a dog. As they were about to abandon her, thus tied together with a dog there, an old slave they had said, 'Heavens, we're about to leave and I forgot my old knife! Let me go back for a moment and get it.' She ran back. She lied. She cut the dog and the woman apart. Their heads had been tied together so they would die, but the slave separated them and ran back to the shore. The people left the woman and the dog behind.

96 The second sister stayed with the dog. The dog came out of its skin, changing into a man. Then that dog said to her, 'I'll marry you. I'll take good care of you. I'll go hunting for you.' She said, 'If you will take good care of me, I'll marry you. We'll live alone here.'

108 Then that old dog lived as a man with her. The dog would go hunting goats in the mountains. Fish, all sorts of good things, he would bring back to her. He packed in all kinds of good things for her. She would prepare it nicely and dry it, putting up lots in storage for winter.

115 The people had passed through most of the winter. Spring was about to come. [This is the time of year people have the least to eat.] The old slave was told to go back and shovel out the bones. She went back there knowing that nothing had happened to

the woman and the dog. In fact, she found them well stocked with all sorts of food –mountain-goat meat, black-bear meat, fish that had been dried in seal oil, mountain-goat fat that she had dried. When the slave told the sister that she was about to leave, the sister said, 'Don't tell my mother I'm alive. Be sure not to tell her that.'

130 The slave went home and said, 'I shoveled out their bones.'

131 They went to bed. She had put a piece of mountain-goat fat in her pocket for her child. As they went to bed she gave it to him. Then the child cried for more of that mountain-goat fat. She said, 'Quiet, quiet down! Where will I get any more to give you?' Then someone said, 'What's that? What is it that child's crying for?' So the slave admitted, 'Those two you tied together, their house is practically bursting open, it is so crammed with food. It's fairly bursting open.' The old mother said, 'Hurry, let's hurry, let's get in our boats and go there.'

141 They landed there and the slave jumped out. She jumped out of the canoe and ran up the shore. She grabbed her child and ran to where that fat was hanging. The others were behind. She cut a piece of the fat down and threw it behind her, in front of the others. That piece of fat turned into a big glacier, expanding right there. She was gone.

150 The people never caught up with them. Her husband climbed up on the glacier after her but fell down in and died. The slave and the woman and the dog and the son all turned into owls and flew away. Owls.

158 Since then nothing more is said about them.

1933: THE GIRL AND THE THE DOG

We have a version of part of this story from Anna, 30 years younger, 'The Girl and the Dog,' as told by her and translated by Galushia in 1933 (Birket-Smith and de Laguna 1938, pp. 314–316). It is practically the same as the second part of the tale here, but with one important difference (aside from the fact that it is not tied to the first part of this tale of two sisters), namely, that it is not about a promiscuous woman at all, but about a little girl who was abandoned by her parents because she played with a dog. This is Anna too, telling the same story with another personal meaning from when she was a little orphan girl 'who had to sleep with the dogs beside the fire.'

At the end of this version, well told even in the English, we feel how powerfully Anna makes the final point here, as her unloving but hungry mother and father run after her crying 'My poor daughter! My poor daughter!' and the girl answers, 'You didn't think I was your daughter when you tied me to a dog!' Here we also most clearly see another layer of personal meaning in the way Anna tells the story in both versions, by exposing the selfishness and hypocrisy of so many self-righteous people who presume too much to be the moral judges of others.

There was a man and his wife. They had a daughter who was always playing around with the dog. Her mother told her: 'Don't play around with that bitch. Leave her alone.'

They were going to move to another place. When they were ready to move, she was playing with the dog. So they left her playing with it. Before they left they tied the girl's head and the bitch's head together and left them like that.

They had a female slave, too.

The slave said, 'Wait a while. I forgotten my we kshk (woman's knife).' It was just an excuse to go back and cut the girl and dog apart. She told the girl, 'Don't show yourself. I'm going to get a licking if they find I cut you loose.'

The slave went back to the boat and they left. The girl was still crying. They went home to where they were before.

After a year, the girl's mother told the slave, 'Go to our camp, and throw their bones out. Shovel them out.'

So the slave went over there. The slave find the girl and dog. They were still alive. The house was almost full of things to eat. The dog was a good hunter. When the slave went over there, they fed her and gave her all she want to eat. She sneaked a piece of fat under her shirt for her son.

The slave says, 'I'm going home now. I'm staying too long. They're going to get after me for it.'

The girl said, 'If they come back with you,–when they land, you run in first. We're not going to let my father and mother in.'

The slave got home.

The mother asked her, 'Did you shovel the bones out?'

The slave said, 'Yes.'

That evening when they went to bed, the slave went to bed with her son and gave the fat to her son. After the son ate up the fat, he started to cry for some more, and called for fat, 'K'uq'axde.'

The woman asked the slave, 'What's wrong with your son? He never cried like that before.'

'I tried to feed him with the breast, but it slipped out of his mouth. That's why he cried.'

The boy still kept crying. The woman asked the same question.

The slave got mad, and said, 'That daughter of yours that you tied to your dog got a house full of meat and gave me all I could eat. I hid a piece of fat for my son. After he ate it up he wants more.'

'You want to get up early in the morning. We got to go there early in the morning. Try to stop your son from crying.'

So next morning they started before daylight. When they land where the girl and dog were living, the slave grab her son, jump out and run.

The girl asked the slave, 'Is that my mother and father?'

The slave said, 'Yes.'

The girl's mother started to run up, too.

She and her father said, 'My poor daughter! My poor daughter!'

The girl pulled down a piece of fat that was hanging and threw it towards her father and mother, and said, 'You didn't think I was your daughter when you tied me to a dog.' She said to the fat, 'Turn into a glacier!'

It did–between her and her mother and father. The glacier got long, and the father and mother made a bird noise, 'Gak gak.' It sounded farther and farther away.

PART THREE

ON HUSBAND AND WIFE

HUSBAND AND WIFE

The following two selections reflect some of Anna's amusement over the relationship (in certain cases!) between husband and wife, here too from a moral point of view. The first is her version of the famous tale of the Blind Man and the Loon, told in the usual way, but with some graphic detail and excellent language at the end. A selfish wife abandons her blind husband, who has just shot an animal, to cook all the meat for herself. His sight restored by the Loon, the husband catches the wife at her game. Her quick reaction, 'Anh, siqa'kih, iya· k'uxłqa't'k' ('Oh, hubby dear, I was just cooking something for you'), really the punch-line of the story, reminds us very much of 'My poor daughter! My poor daughter!' in the 1933 version of 'Dog-Husband'. Here Anna again puts the finger directly on some of mankind's less admirable traits.

The second selection here is merely a short excerpt from the many tales told about Raven in Alaska Native literature. We also have a good number of these told by Anna. This short excerpt is not even an episode in the Raven Cycle; it is just a lively conversation between Raven and his wife, in which Anna deftly pictures in a few hilarious lines Raven's character and his marriage. Much of Anna's humor here is in the masterful way she uses the grammar of the Eyak language, in a way that cannot possibly be translated into English, so that that part has to be explained.

BLIND MAN AND LOON*

1	K'uga'a·nginh,	He was blind,
	anh uqa' uxa' k'uga'a·nginh.	her husband was blind.
2	Aw q'unhaw,	Then,
	u'eht q'unh wax utl' dasalił,	his wife said thus to him,
	"Dani·gih* u·dax ga·ł."	"A moose* is going by there."
3	"Alax,	"Give them here,
	aw t'ik'ł sixa',	my bow-and-arrow,
	shich' ała',"	give them to me,"
	anhtl' dalinhinh,	he said to her,
	u'ehttl' wax dasalił.	he said thus to his wife.
4	Anhch' aw sałahł.	She gave them to him.
5	"Idehdah k'a' a·nt uch'axałyaxt aw ya' xada·yitah,"	"Point it right at its underarm here,"
	da·x anh gałt'uxł.*	and she was holding him.*
6	"Idahshuw."	"Is that right?"
7	"A·n,	"Yes,
	a·nt uch'axałyaxt."	its underarm here."
8	Aw sałt'ik'łinh.	He shot it.
9	*Lahts sa'yahł.	*It bolted forward.
10	Anh uch'axałyaxdax aw sałt'ak'ł.	He shot it through its underarm.
11	Q'e·dah dishłiqahqł.	Right away it fell.

0. Recorded on tape, Yakutat, May 27, 1965, and first transcribed with the help of Lena Nacktan in Cordova, June 1, 1965.

2. dani·gih is a Copper River Athabaskan word. Moose in the Eyak area, at least in modern times, are a recent introduction from the interior.

5. Might also be interpreted 'he drew it (bow)'.

9. Very rapidly pronounced. Perhaps hearable also as lahts dasa'yahł 'it (arrow) shot forward'.

12	*U·daẋ q'unh waẋ anhtl dasalił,	*Then he said to her,
	"Shich' q'e' ała'."	"Give them back to me."
13	*"Da-'waẋ ga·ł."	*"It's still going."
14	Łingih aw q'e' sałt'ik'ł da·ẋ q'aw aw shashehł.	He shot it once more and killed it.
15	La'da'ẋ aw sałt'ik'ł.	Twice he shot it.
16	Ya·n' disłiqahqł da·ẋ q'unh waẋ anhtl' dale·,	It had fallen down but she said thus to him,
	"Dik' asłt'ak'łq,"	"You didn't get it,"
	anh k'u'eht waẋ anhtl' dalch,	that wife said thus to him,
	"Dik' asłt'ak'łq,	"You didn't hit it,
	dik' asłt'ik'łq."	you didn't hit it."
17	U·ch' sahł,	She went over there,
	aw t'ik'łdalu'qa·.	to get that arrow.
18	U·t ts'a'yaq' q'aw aw yax dasatsu·xł da·x anhda' aw saltahłinh.	There she thrust it down into the mud and brought it to him.
19	Aw q'unh aw łchinhinh.	He then smelled it.
20	"Dałga' dałachanh."	"It smells like blood."
21	"Dik',	"No,
	ts'a' q'aw dasałt'ik'ł,"	you hit the mud,"
	waẋ anhtl' dalinhinh.	thus she said to him.
22	Aw q'unhuw,	Then,
	sahłinh.	she went off.
23	Anhẋaht a·k'inh,	She kept going away without him,
	uqa'ẋaht a·k'.	she kept going away from her husband.
24	Dik' k'uga'a·nqgih.	She's not blind.
25	Anhẋaht a·k'inh.	She kept going off without him.
26	Q'ahsh aw dani·gihshunh q'aw,	By now that moose, no doubt,
	aw łqa't'k.	she's boiling it.
27	U·ch' q'unh a·k'.	She keeps going over there.
28	Aw q'unhuw,	Then,
	ẋi·t tse'ẋ q'unh waẋ anhtl' k'udasalił,	down at the shore yonder something said thus to him,
	"A·nch' iya'."	"Come here."
29	"Dik' gaxw'a·nq."	"I can't see."

12-13. The order of these two sentences should be reversed, she misinforming him that the moose is still moving, and he then requesting his weapons again.

30	"Iya',	"Come,
	a·nch' iya'.	come here.
31	Da-'wax ile'k.	Just grope.
32	A·nt tse'x,	Down here by the shore,
	iya'."	come."
33	Yehs q'unhuw utl' tsin'dalch.	It was a loon speaking to him.
34	"Sidaxa·na'q't,	"On my back,
	a·nt sidaxa·na'q'ach' ya·naht gatc'.	lie down flat onto my back.
35	Q'e·dah al sit'ahłlu'qa' li' lagata'."	Just bury your head in my feathers."
36	Anhtl' ya·nu' sha'a'ch'ł.	He went under with him.
37	Ma·gudatl'alah q'aw anhtl' gala·ł.*	Around the lake he swam* with him.
38	Qalahqa'ga'da'x,	Four times,
	dik',	no,
	la'da'x awgudalah anhtl' salahł.	twice he swam around it with him.
39	Anhtl' qa' sha'a'ch'ł.	He came up with him.
40	"Q'ale',	"Now then,
	xi·ch' i·nł'an'."	look yonder."
41	"Gusi·kih q'al k'ugax'e·,"	"I can see a little,"
	awtl' dasalił.	he said to it.
42	"Q'e·ya·naht lagadata'."	"Put your head back down."
43	Aw q'unhuw q'e·ya·naht i·nsditahł.	Then he put his head back down.
44	Q'e·ya·nu' sdiyahł.	It went back under.
45	Gu·dak la'da'x,	Again twice,
	awgudatl'alah anhtl' q'e' sdiwehł.	he swam around it with him.
46	K'uguda'luw ma· q'a'aw.	It was a big lake.
47	Anhtl' q'e' qa' shdi'a'ch'ł.	He came back up with him.
48	Anhtl' q'e' qa' shdi'a'ch'ł da·x q'aw,	He came back up with him and then,
	idah k'uga'eh.	he could see fine.
49	U·dax q'unh wax ahntl' daleh,	Then it said thus to him,
	"Da'a·ndax q'aw xi·ch' qi'yiyah."	"You'll go yonder right by here."
50	U·t k'ałqa't'ginh,	She was boiling something there,
	anh k'u'eht.	that wife.
51	Uda' q'unh sahł.	He went over to her.
52	Anhda' sahł da·x q'aw wax anhtl' dasalił,	He got to her and she said thus to him,
	"Anh,	"Ah,

37. Anna here starts to say gawe ł 'is swimming', which refers to the swimming of humans or mammals, but not birds or fish, but decides on gala·ł, which refers to the underwater swimming of a duck or fish. Her hesitation is understandable in this special case of a bird swimming underwater with a man on its back. In the next sentence Anna uses -la- again, but in sentence 45 uses -we-.

	iya· k'uxłqa'ť'k siqa'kih,"*	I'm boiling something for you, my dear husband,"*
	waẋ anhtł' dałch.	thus she said to him.
53	*Anhch' k'ushiyah ula'x dasa'yahłłcht q'unh,	Because he'd become furious at her,
	aw q'atlya'x anh yaẋ i·nsałkinhtł.	he jammed her head down into the cooking-pot.
54	*Q'e·dah yą̈' i·nsa'mahtł.	Her head immediately cooked.
55	Da-'waẋ ida'ya·laẋ ya' sa'mahtłłcht q'unh,	Because it had just too completely cooked,
	awyaẋa' sa'yahł,	she died of it,
	anh qe'ł.	that woman.
56	*Aw q'unhaw,	Then,
	q'e' sdiyahł,	he went back,
	anh łila·'.	that man.
57	Aw yehs q'aw uch'aht i·lihsa'yahł.	The loon it was he had gotten good fortune from.
58	Waẋ q'unhuw k'ulaẋ q'e' isłi'anhł.*	Thus it was that he saw again.*
59	Daq'e·dah q'aw.	That's all.

BLIND MAN AND LOON

1 A woman had a blind husband. She said to him, 'A moose is going by!'
3 'Hand me my bow and arrow,' he said to his wife. She gave them to him. 'Aim it right at the place under its shoulder,' and she held him that way. 'Is that right?'

---

52. The climactic line of the story, masterfully delivered. Anh is an exclamation of embarrassed surprise; compare Wolf-Woman, sentence 104. siqa'- 'my husband', -kih 'nice, little', sounding ridiculously affected, especially here. Even siqa' alone is a loaded word, not used freely in normal conversation. In the Athabaskan version of this story the wife uses the same term here, with the same effect. Anna's language here also reminds us of "My poor daughter!" at the end of her 1932 version of the Girl and the Dog.

53–55. Details here may well be Anna's invention. Her style is in this passage very gleeful and also inventive, for example in the way she uses the prefix that refers to ahead (here i·n-) with the verbs (yaẋ) -sałkinhtł 'moved it (downward) violently/quickly by hand' and (ya') -sa'mahtł 'it (completely) cooked'. The combined effect of the graphic details and matter-of-fact language, and intense tone of voice is very striking and funny.

56–59. Anna suddenly drops the dynamic level of her voice from highly animated to very subdued, low-key style for these last four sentences.

58. Mostly muttered, barely intelligible.

7 'Yes, it's aimed right at that spot.' He shot. The animal bolted forward, shot right under the shoulder, and fell. She said, 'It's still going.'

12 Then he said, 'Hand them to me again.' He shot it a second time and killed it.

16 It had fallen but she told him, 'You missed.' That wife said to him, 'You didn't get it, you didn't hit it.' She went over to get the arrow. She poked it down into the mud and brought it back to him.

19 He smelled it. 'It smells like blood.'

21 'No, you hit only the mud,' she told him.

22 Then she went off. She would leave her husband. He was blind, but she was not. She would leave him, to go over to that moose, which she soon had no doubt gotten ready to boil.

28 Then down at the shore of the lake something called to the husband, 'Come here.'

29 'I can't, I'm blind.'

30 'Come, just grope your way down, by the shore here, come.' It was a loon speaking to him. 'Lie down flat on my back. Bury your head in my feathers.' He dove under with him and swam around the lake. Twice he swam around the lake with him. When they came up, the loon said, 'Now then, look over there.'

41 'I can see a little,' the man said.

42 'Put your head back down.' He put his head back down and it dove back under. Twice again it swam around the lake with him. A big lake it was. When he came back up this time he could see perfectly. Then the loon told him, 'You should go over there.'

50 That wife of his was cooking something there. He came over to her and shesaid, 'Ah! I was just cooking something for you, my dear,' she said. He was furious at her. He jammed her head down into the cooking pot. Her head immediately cooked. Because it cooked just too completely, that woman died.

56 Then that man went home. He had good fortune from the loon. That is how he got his sight back. That's all.

RAVEN AND HIS WIFE QUARREL*

This text is so short and clear, yet difficult to translate, that there is very little point in presenting a free translation of it. On the contrary, it is very important to explain the grammatical composition of one word, on which much of the humor of this conversation is based. This is done in the long footnote below.

1	Da'u·ch'aht q'unhaw q'e' gada·ɬ da·x̱,	After that he was going along some more and,
	u'chdashiyah'a·n' q'e' sdiyahɬ,	he came back upon his old wife,
	u'chdashiyah,	his old lady,
	anh'a·n' q'e' sdiyahɬ.	he came back upon her again.
2	*Da·x̱ wax̱ ahntl' dalinhinh,	*And he said thus to her,
	"K'ut'u'yu· wax̱ ida'lixiɬxah,	"I've got a lot of stuff,
	da·x̱ k'ude·dah dlagaxu· a·nda' axɬya·'q."	but I can't bring it all here by myself."
3	Da-'wax̱ k'udzu·dah anhtl' tsin' dalinhinh,	Just nicely he speaks to her,
	u'cht.	his wife.
4	Anh k'u'cht awa· adax̱,	His wife for her part however,
	anhli' idi·ɬah.	she detests him.
5	Anhch' k'ushiyah ula'x̱ di·'yahɬ.	She is infuriated with him.
6	Anhx̱a' uqa'shiyah ux̱aht a·k'inh.	That old husband of hers keeps leaving her.

0. This is a section, sentences 43-61, of Raven Cycle II, recorded on tape, Yakutat, May 31, 1965, and first transcribed with the help of Lena Nacktan, Cordova, June 7-8, 1965.
2. The direct quotation is delivered in a very gentle, soft-spoken manner, which carries over into the following sentences through 5.

7	K'ula·gayu·, k'uyi·ny ga·ndich'ich'kwalah qe'łgayu· udagalehyeq' alc·k'inh, anh Ch'i·leh.	Others, different bird-people women keep capturing his fancy, that Raven.
8	Awleht anh u'cht, uli' idi·łinhinh, anh uqa'shiyahli' idi·łinhinh.	Therefore that wife of his, she hates him, she hates that old husband of hers.
9	Anh anhxaht a'q' q'e' sdiyahł.	He went out and left her again.
10	U·ch'aht q'unh gu·dak anhxaht qa'dah.	Then he was going to leave her again.
11	"Ya'xu· q'e' qi'yida·," anhtl' dalinhinh, "Daga' q'aw yax isa·x."	"Don't go any more," she said to him, "Enough of that going around."
12	"Dade·chi·t da· da'qe'li·łxa· adixt ya' axdah da·x?"	"Whatever shall we have if I start staying put indoors?"
13	**"Daxunhyu· q'aw qadli·ł'eh, daxunhyu· q'aw qadli·ł'eh."	"You keep fooling people, you keep fooling people."
14	U'cht q'unh wax utl' dalch, "Daxunhyu·q'aw dałich'a' qadli·ł'eh.	His wife it was said thus to him, "You're always fooling people.
15	Awxa'x q'aw yax i·da·k', da·x qe'łgayu· idagalehyaq' le·k' da·x, adała'e·k'*, adała'e·k'."	That's what you keep going around for, and women keep capturing your fancy and, you keep taking wives*, you keep taking wives."
16	Adała'e·k'inh.	He keeps taking wives.

13–15. Delivered with venom.

15–19. The basic and normal form of the verb (sentences 15–19) here is -'eh 'to take a wife', but Anna uses it here with two grammatical modifications: first, the prefixes ad-ła- which mean 'to make oneself do' or more commonly 'to pretend to do', or 'to do for hidden selfish reasons, with ulterior motive', which, added to -'eh, thus ad-ła-'eh, gives a meaning here something like 'to take a mistress, have an affair, take advantage of a woman', but impossible to translate precisely in English; second, she further modifies this with the suffix -k', for the 'customary' tense, changing -'eh to -'e·k', adding to the meaning that Raven does this on a regular basis. Through Anna's imaginative use of the grammatical devices of the Eyak language, so that both Raven's deviousness and his lechery are handled in the grammatical affixes, Raven's wife accuses her husband in a single word, adała'e·k', of cheating on her and regularly taking advantage of women. This already somewhat funny concoction of a word Anna then repeats in the conversation in a way that is in itself comic. First Raven's wife reproaches him bitterly with it; then, at the end of 15, with a chuckle, no longer able to keep a straight face, Anna herself joins in; the word is so catchy that Raven himself starts to agree, then stops himself. This section is marvelously funny in Eyak, and Anna is entitled to her chuckle.

17	"Atxła'c·k'.	"I keep taking wives.
18	Ix'c·k'.	I keep marrying.
19	Dik',	No,
	dik' atxła'c·k'q.	I do not keep taking wives.
20	U·dax̣ q'aw ti'q' ya·yu· uxa' awa·	So then when I make off with all
	lagax'ah da·x̣,	their things for them,
	uk'ah q'e' xda'k.*	I go back away from them.*
21	Daq'e·dah."	That's all."

20–21 uk'ah q'e' xda'k' Daq'e·dah, all delivered in a barely audible, weak, apologetic whisper. The double irony is that Raven's excuse is that he only "marries" them to cheat them, not to cheat on his real wife.

PART FOUR

ON IDENTITY AND CONFLICT

IDENTITY AND CONFLICT

The following three tales all deal with a human who lives with another kind. In the first a woman is captured by an octopus and becomes his wife; in the second a hunter falls in love with and marries a groundhog; in the third a woman is captured by wolves and lives with them for a while.

In all three tales the human returns to humankind. In that way these tales also resemble the Giant Rat tale, but there the resemblance ends. In all three of these a strong bond is formed between the humans and the animals. The woman who marries the octopus bears his children, the whole family joins humans for a while, but the octopus-father is killed by a whale and the widow goes back to the octopuses; the children kill the whale, avenging their father, and remain octopuses. The hunter who married the groundhog-girl comes back to people because they capture his wife to get him back; she escapes back to the groundhogs and he follows her again, to remain part groundhog. The woman captured by wolves eventually escapes back to humans, but never fully readjusts, and maintains contact with the wolves.

We are fortunate to have the 1933 versions of the last two of these tales, but both those contain only the first parts of the later tales: the groundhog-man tale ends where the man who married the groundhog finds himself turning into a groundhog, the traditional climax of the tale, and the tale of the woman captured by wolves ends when she escapes from the wolves.

Just as Anna later includes a great deal more than in the earlier version of the Giant Rat story, she also includes a great deal more in these tales, to make them profoundly different in meaning. Here the tales do not end with the capture or marriage of the human to another animal, or even with the return to humankind. As noted, the octopus-widow and mother returns to the octopuses (perhaps dies among them), the groundhog-husband and father returns to the groundhogs (and dies among them), and even the woman who escaped from the wolves never becomes fully human again, though she remains among humans, never remarries, and actively maintains contact with the wolves as long as she lives. The earlier parts of these tales about the captures,

escapes, or transformations, are vividly told, as they were in 1933, but they are now the shorter parts of them, and the situation of the octopus-wife, groundhog-husband, or wolf-woman now seems more important. In fact, these later parts of the tales are full of rich feeling, poignancy, and deep emotional resonance for Anna. Her speaking style is often very subdued, quiet, even whispered, but very intense and evocative. She hardly comes out with direct statements of the feelings of the persons whose fate it is to be both human and another kind, but she makes very clear the conflict and divided allegiance they live in, with haunting intensity, and with a deep sympathy that must surely have come out of the second half of her own life.

The most special quality of these three tales is the emotional richness Anna infuses them with, but there is a certain amount of moral to them, also. In this respect, the groundhog-husband story is very different from the other two; a thoughtless hunter who fails to observe taboos is purged and given another chance, but then falls in love with the forbidden groundhog-girl, with resulting conflict and sad end, a tragic love-affair. The other two stories begin with the capture, through no fault of her own, of a married woman, by an octopus in one case and by wolves in the other. In both of these tales the woman becomes a link in friendship between her people and the animals, with the story's clear message that the two kinds should live together in mutual help, mutual respect, and peace.

WOMAN AND OCTOPUS*

1	*Łinhqda'x̱ q'aw,	*One time,
	qe'ł q'a'anh,	a woman it was,
	uyahsh q'unhaw,	her child,
	cha'tl'laxax̱a' sha'a'ch'ł.	went after blueberries.
2	*Cha'tl' łhe·ch'łinu·,	*They were picking blueberries,
	uyahshakihtl'.	(she) with her child.
3	Aw q'unhaw,	Then,
	da-'wax̱ gałhe·ch'ł da·x̱ q'unhaw,	she was still berrypicking and,
	yax̱ guła·n'xinh*,	standing here and there*,
	aw łhe·ch'łinh.	she was berrypicking.
4	Aw q'unhaw ux̱a' k'usłi'yahł.	Something interfered with her.
5	Uk'ushdax̱a' k'usłi'yahłinh.	Something interfered with her lower leg.
6	Uk'ushdax̱a' k'usłiyahł da·x̱ q'unhuw,	Something interfered with her lower leg and then,
	"Deh–,	"Wha–,
	de·dal six̱a' k'usałyahł?"	what's this interfering with me?"
7	Awch' isał'anhł.	She looked at it.
8	Tse·le·xquh q'aw u·t sadahł.	It was an octopus sitting there.
9	Ya' sadahł.	It was sitting still.
10	"K'e·duw yileh,"	"What are you doing?"

0. Recorded on tape, Yakutat, about August 16, 1963, and first transcribed with the help of Lena Nacktan, Cordova, about August 18, 1963.

1-2. These sentences are loosely constructed. -yahsh '(woman's) child' is here arbitrarily assumed to be a daughter; uyahshakihtl' might belong between lines 3 and 4, sentence 1, but cf. Two Sisters, 86, 87, 93, 98.

3. yax̱ guła·n'x̱ 'moves about in a standing position'

	aw q'unh awtl' daleh.	she said to it.
11	"Yałtsaq'skł'a·w,"*	"Long-fingers,"*
	aw wax awtl' dale· da·x q'unhaw,	thus she said to it and then,
	q'e·dah ulah aw atsditl'ihł.	straightaway it wrapped itself around her.
12	Ulah aw atsditl'ihł da·x q'unh,	It wrapped itself around her and then,
	q'e·dah tse·x aw gałxahtł.	straightaway it started dragging her down toward the shore.
13	Łaqi·n'inh.	She cried out.
14	Du·chi·dunh udaht qu'li·tah?	Who ever would hear her?
15	Dik' daxunh udaht u'lata·k'ginh.	No person could hear her.
16	Dlaga'a· q'unh uyahshtl'.	She was alone with her child.
17	Anh k'uyahshakih dada'a·t', uma·'e'.	The child wailed, for her mother
18	*Aw q'unh wax anhtl daleh,	Then she said thus to her,
	"Giyahgalada' anh sitl' 'a·-..."	*"He's taking me to the water!"
19	*Giyahgalada' anh sałlahł da·x wax anhtl' daleh,	*He abducted her to the water and she said thus to her,
	"Q'e·' ida·'.	"Go home!
20	Xu'lixah,	Tell of me,
	q'al tse·le·xquh q'al silah atsditl'ihł.	this octopus has wrapped itself around me.
21	Siga·kgayu·tl' xu'lixah.	Tell my uncles of me.
22	Ga'ihł ya· sida'u·q q'al datli·."	This is already my last breath."
23	Dik' aslił̨ginh, anh qe'ł.	Nothing happened to her, that woman.
24	Aw tse·le·xquh anh sałlahł, anh qe'ł sałlahł.	The octopus abducted her, it abducted that woman.
25	Ta' anhtl' sha'a'ch'ł da·x q'unh, daxunh anhtl' adu'sł̨ixa'ł, anh qe'łtl'.	It went into the water with her and, it turned into a person with her, with that woman.
26	Yahtdat'a·x anhtl' li' sha'a'ch'ł, yahtda'luwdat'a·x.	It went way into a house with her, into a big house.

11. A typical kind of curse or insult (epithet), as also, for example, where woman curses bear by calling him "big-face".

18–19. Very agitated, and, up to q'e·'ida·', very rapid, partly distorted and unintelligible. General meaning, however, is quite clear.

27	Tsa·dla·t'a·xtsh* q'aw,	Probably a chamber under a rock*,
	ulaxade·'t q'unhaw yaht aw yiłeh.	in her eyes it was a house.
28	U·dax q'unhaw,	Then,
	awxa' wax i·t'inhinh.	she lived with him.
29	Aw tse·le·xquh sa'ehłinh.	That octopus married her.
30	Aw tse·le·xquh q'unhaw sa'ehł.	The octopus married her.
31	Aw sa'ehłinh.	It married her.
32	*Aw q'unhuw dade·yu·duw,	*Then all kinds of things,
	awxa' yax da·k',	he kept going around for them,
	te'ya'yu·,	fish,
	dade·yu·duh,	anything,
	anh łich' xah.	she always eats.
33	*Al ke·łta·kyu·,	*These seals,
	awq' q'aw ya·naht te·k'.	he lies down over them.
34	Awq' q'aw ya·naht ate·k'.	He lies down over them.
35	Wax q'aw aw łmaht.	That's how he cooks them.
36	Aw tse·le·xquh awq' ya·naht ate·k'.	The octopus lies down on top of them.
37	Wax q'aw aw łma·tk',	Thus he cooks them,
	tse·le·xquh.	the octopus.
38	Ge·łta·kdak,	Seals too,
	aw gasheh da·x,	when he kills them,
	awq' ya·naht te·k',	he lies down covering them,
	q'e·dah ma·tk',	they cook right away,
	awq' ya·naht gateh da·x,	when he lies down on top of them,
	aw q'aw a'ma·tk'.	then they cook.
39	Wax q'aw aw xah.	Thus she eats them.
40	Łmahtk.	He cooks them.
41	Sahxwayu·,	Cockles,
	dałi'q' al ya·yu·,	all these things,
	da-'wax aw łma·tk',	that same way he cooks them,

---

27. tsa 'rock, skerry', -dla·- dl-class-mark for tsa·, -t'a x'in, in the shelter of- (normally a building)'. Note that the word for 'octopus', tse le·xquh (also tsa·le·xquh), is still analyzable into 'rock', -la- (older) l-class-mark for tsa·, -yax 'under -', -qu '(plural) sit, stay', hence Anna's surmise about the nature of the house.

32. Two loosely structured sentences, interlocked.

33-42. This repetitious section is only minimally edited and fully translated here, there being no exact repetitions, for example, the verb -'maht 'cook' is used in forms that mean 'cooks', 'cooks (repeatedly)', and 'cooks (customarily)'. The translation does not attempt to reflect all these contrasts in a direct way, but rather is intended to give somewhat the same general impression with its own slight variations on the same ideas. Compare Giant Rat, sentences 19-26. Anna clearly enjoys lingering over these descriptions of how animals provided and cooked food for a captive person.

awq' ya' ada·k'.
42 Awq' ya·naht te·k'.
43 *Q'e·dah awyaq' ga'mahtł.
44 *Ta't qa' awe·sk',
aw sahxw.

45 U·ch'aht q'unhaw,
u·ntskihgayu· q'aw gaqe·ł,
gaqe·ł.
46 Tsa·dli·na'q' sadahłinh*,
anh qe'ł.
47 Aw tse·le·xquh k'uqu'washe·ch'ł
sałahł da·x,
tsa·dli·na'q'ach' qa' sahł,
da·x awq' sadahłinh.
48 U·dax q'unh u·ntskihgayu· ulax
isał'anhł.
49 "A·nt sadahłinh.
50 Anh siyitkih*,
a·nt tsa·dli·na'q' sadahł."
51 U·t ahnu·xa' yaq' saqehł da·x q'aw
wax anhtl' daleh,
"A·nch' iya' q'ah.
52 Daga' q'aw utl' ...*
53 Datli· sahtx q'aw k'a·dih
sałe'ł."
54 Wax q'aw anhtl' daleh,
"Di'dah ne·tl' da'a·nt sidahł.
55 Di'dah ne·tl' da'a·nt sidahł.
56 Laxch'an'win'inh laxa·
k'uqa'siyuhk,"
wax anhtl' daleh.

he sits on them.
He lies over them.
*Right away they start to cook in it.
*They bob up out of the water,
those cockles.

After that then,
her brothers were traveling along,
boating.
She was sitting on a skerry*,
that woman.
The octopus had gone hunting
and,
she climbed up onto a skerry,
and she was sitting on it.
Then her brothers saw
her.
"She's sitting there.
My* sister,
she's sitting on a skerry here."
They boated ashore by her there and
said thus to her,
"Come here at last.
That's enough of (living)* with him.
You've been missing a long time
already."
Thus she said to him,
"Let me stay here a little while yet.
Let me stay here a little while yet.
Your brother-in-law will kill things
for you,"
thus she said to him.

---

43. End fades out below audibility. Exact interpretation uncertain, but probably 'it starts right away to cook inside it (octopus)' (?). This whole section has a dreamy pensive quality, about being comfortably provided for.
44. Drawn into her reverie, probably Anna was going to say something more about the cockles, but then turns her thoughts back to the story.
46. I.e., offshore rock. For the same significant image, see Lament for Eyak, sentence 29.
50. 'My' here instead of 'our' is fairly common Eyak (and Tlingit) usage. Compare sentence 95, also sentences 75, 76.
52. Interrupted with choked voice; supply wax i't'eh.

57 Aw q'unhuw,
da'u·ch' ahnu·k'ah sale'kł.
58 Ahnu·xaht q'e' sdiqehł.
59 Ts'it anh waẋ daleh,*
"Daqi'ya·da·x a·nda' qu'laẋqeh.
60 Q'e' qu'laẋdaqe·,"
ahnu·tl' dasalihinh,
u·ntskihgayu·tl',
da·x q'unh ahnu·xaht q'e' sdiqehł.

So,
they let her be there.
They boated back without her.
Only she did say thus,*
"You'll boat back here some time.
You'll boat back here,"
she said to them,
to her brothers,
and then they boated back without her.

61 Aw tse·le·xquh u·da' q'e' sdiyahł da·x q'aw waẋ anhtl' daleh,
"Ich'an'win'inhgayu· a·nda' saqehł,
silu'qa·.
62 Aw q'unhu· waẋ utl' duxleh,
'Di'dah ne·tl' a·nt sidahł:
63 Ich'an'win'inh laẋa·
k'uqu'wasiyuh.'
64 Waẋ q'unhuw utl' duxleh.
65 Waẋ q'unhuw utl' duxleh.
66 Awleht q'uhnu· da'a·nch' sit sale'kł."
67 Tse·le·xquhluwshuh q'aw,
uqa' yiłeh.
68 Aw q'unhuw,
waẋ anhtl' dale·,
u'ehttl',
"Ya'xu· xuqa'she· k'a' utl' da·yile·,
i·ntskihgayu·,
ya'xu· xuqa'shinhinu·.
69 Q'e·dah k'u·she·k' ileh udagaleh awa·."
70 "A·n,
waẋ utl' qu'di·xlinhinu·,
uch'a·x awa· qi'yiyinhinu·,
ulaẋ igi·l'eh da·x,"
aw tse·le·xquhtl' q'unh waẋ daleh,
anh qe'ł.

The octopus came back there and she said thus to him,
"Your brothers-in-law boated here,
to get me.
So I said thus to them,
'Let me stay here a little while yet.
Your brother-in-law will kill things for you.'
Thus it was I said to him.
Thus it was I said to him.
That's why they let me be here."
It must have been a big octopus,
her husband was.
Then,
he said thus to her,
to his wife,
"You had better say to them that they must not kill me,
your brothers,
let them not kill me.
Killing things is all they have on their minds."
"Yes,
I'll say thus to them,
that you'll help them,
when you see them,"
thus she said to the octopus,
that woman.

---

59. Distorted and barely intelligible, but the present interpretation, given the context, is reasonably certain.

71	Anh qe'ɬ awa·,	That woman for her part,
	aw u'li·ɬgah.	she knew him.
72	Da'al,	This in fact,
	awch' q'aw ya' sa'yahɬ,	she had gotten used to him,
	datli·,	already,
	aw tse·le·x̣quh.	that octopus.
73	Tse·le·x̣quhyaquhyu· da'sałx̣a'ɬinh,	She had octopus-young,
	k'uyaquhyu·,	some young,
	la'dih uyaquh,	her two young,
	tse·le·x̣quhyaquhyu·.	octopus-young.
74	Aw q'unhaw,	Then,
	wax̣ anhtl' dasalił,	he said thus to her,
	"U·ch' da· qa"a'ch'.	"We'll go there.
75	Shich'an'win'inhgayu·ch' da· qa"a'ch'.	We'll go to my brothers-in-law.
76	Ahnu· iyahshgayaquhgayu· iła'"	Take those offspring of yours."
77	U·ch' sha'a'ch'ɬinu·.	They went there.
78	Dax̣unh,	A person,
	dik' tse·le·x̣quhq q'a'aw.	he wasn't an octopus.
79	Dax̣unh q'aw sałe'ɬ.	He had become a person.
80	U·da' sha'a'ch'ɬ da·x̣ q'aw wax̣ anhtl' daleh,	She got there and she said thus to him,
	"Tla·x̣uh wax̣ u'lax̣x̣ah,	"Where's that which you were telling thus of,
	tse·le·x̣quh q'aw xusałlahɬ,	that it was an octopus which abducted me,
	dax̣unh q'a'anh."	he's a person."
81	Dax̣unh sałe'ɬ.	It has become a peson.
82	Ahnu·tl' wax̣ i·t'inhinh.	He lived with them.
83	Aw q'aw,	Then,
	awshunh q'unhuw,	evidently,
	yaht q'aw saqehɬ.	he boated out to sea.
84	Da'a· q'aw *mistake* wax̣ sałiɬ.	He himself made a mistake.
85	Al qe'yiɬtehtl' qa'ni· sałyahɬ.	He fought with this whale.
86	Aw q'unh aw qe'yiɬteh anhlax̣ sat'u'ɬ.	Then the whale got the better of him.
87	Anh shashehɬinh.	It killed him.
88	Aw tse·le·x̣quh shashehɬinh,	It killed the octopus,
	aw qe'yiɬteh.	that whale.

89	*U·ch'aht q'unhuw,	*After that then,
	uwatkihgayu·da' q'e' sdiyahł,	she went back to his sisters,
	daq'e·dah,	that's all,
	gał'ihtwaht,	for the last time,
	u·ntskihgayu·tl'.	with her brothers.
90	Dik' sahtx̣ daxunh asłe'łginh,*	She didn't remain alive long,*
	u·ch'aht,	after that,
	a·gidik,	she too,
	q'e·dah sasinhłinh.	she just died.
91	Aw uyaquhyu· awa· k'u'luw qasałe'ł.	Those young of theirs however grew big.
92	Aw tse·le·xquhyaquhyu·,	Those octopus-young,
	k'u'luw qasałe'ł.	they became big.
93	Da·x̣ q'aw,	And then,
	ta'ch' sha'a'ch'ł,	they went into the water,
	aw uyaquhyu·.	those young of theirs.
94	Uma· ux̣aht sasinhł da·x̣ ta'ch' sha'a'ch'ł.	Their mother had died from them and they went into the water.
95	Aw q'aw wax̣ dasalił,	Then they said thus,
	"Sita·'laxa·n"* da· qa'łih,	"We'll get revenge on it for my* father,
	aw qe'yiłteh da· qa'sheh."	we'll kill that whale."
96	Awtl' q'uhnu· qa'ni· sałyahł,	They fought with it,
	ahnu· saqe·gayu· ux̣a'.	those children of theirs.
97	Uma· ux̣a' sasinhłch'aht q'uhnu· sha'a'ch'ł.	After their mother had died they went.
98	Awtl' qa'ni· sałyahłinu·.	They fought with it.
99	Uga·kgayu·'a· q'aw aw shashehł,	They killed it for their mother's brothers,
	aw qe'yiłtehluw.	that big whale.
100	Qe'yiłtehluw,	A big whale,
	uga·kgayu·'a· aw shashehł.	they killed it for their uncles.

89. Story somewhat uncertain here. -at-kih refers to the sisters of a man only. This must therefore mean that the widow of the octopus went back to the sisters (up to now not mentioned) of the octopus, accompanied by her brothers. It is not clear whether this was a visit (mourning or farewell) and she went back to die with her brothers, or whether she stayed to die amongst the octopuses.

90. Literally 'she did not remain a person for long', a normal way of saying 'she did not live long', but here with extra meaning.

95. Compare sentences 50 and note, and sentences 75, 76.

101 U·ch'aht q'uhnu· dałich' ahnu·xaht sha'a'ch'ł.
After that they went away from them for good.

102 Dik' ahnu·da' q'e' ashda'a'ch'łq.
They never came back to them.

103 Dik' qi'ch' sha'a'ch'ł uxa' aw u·la'daga·q.
It was not known where they went to.

104 Dik' ahnu· uga·kgayu· aw u·la'łga·q.
Those mother's brothers of theirs didn't know it.

105 Daq'e·dah q'a'aw.
That's all.

WOMAN AND OCTOPUS

1 Once there was a woman who went out picking blueberries with her child. While she was standing about berrypicking, something interfered with her.

3 Something grabbed her foot. Something interfered with her foot and she said, 'What's this clinging to my foot?' She looked at it. It was an octopus sitting there. 'What are you doing?' she said to it. 'Long-fingers,' she called it, and it immediately wrapped itself around her. It wrapped itself around her and started dragging her down toward the shore. She cried out, but who was there to hear her? There was no one to hear her because she was alone with her child. The child wailed for her mother. She said, 'It's taking me into the water!' As it dragged her away into the water, she said to the child, 'Go home. Tell what has happened to me, that the octopus has wrapped itself around me. Tell my uncles of me. This is already my last breath.'

23 Nothing happened to that woman. The octopus dragged her into the water and it turned into a man with her. He took her into a house, a big house. It was probably a chamber under a rock, but in her eyes it was a house. The octopus married her and she lived with him.

32 He would always go hunting for all kinds of things, fish, anything, which she would eat. When he caught a seal, he would lie down on top of it to cook it. That's how he cooked them, by lying down on top of them, and she ate them. Cockles, all those kinds of things too, he would cook them that way, by lying over them and right away they would start to cook.

45 Some time after that the woman's brothers were traveling along in their boat. The woman was sitting on a rock, a skerry. The octopus had gone hunting and she had climbed up onto a skerry and was sitting on it when her brothers saw her. 'There she is, our sister sitting on a skerry there.' They landed by her and said, 'It's time to come with us. That's enough of living with him. You have been missing a long time already.'

She said, 'Let me stay here a little while yet. Let me stay here a little while yet. Your brother-in-law will hunt for you,' she said to them. So they let her stay there. They went back without her. Only she did say this, 'You'll come back here sometime,

won't you?' she said to her brothers, and they went back without her.

61 The octopus came back and she said to him, 'Your brothers-in-law came here to get me. I said to them, "Let me stay here a little while yet. Your brother-in-law will hunt for you," that's what I said to them. That's why they let me be here.' He must have been a big octopus, her husband.

Then he said to his wife, 'You had better tell them that they must not kill me, your brothers. Let them not kill me. Killing things is all they have on their minds.'

'Yes, I'll tell them that, that you'll help them when you see them,' said the woman to the octopus.

71 That woman had gotten to know him. In fact she had gotten quite used to the octopus. She had octopus-babies, two of them. Octopus-young.

74 Then he said to her, 'We'll go there. We'll go to my brothers-in-law. Take those babies of yours.' He had become a person, he wasn't an octopus. They arrived there and she said, 'Where's that octopus you were saying had taken me away? He's a person. He has become a man.' He lived with them.

83 Then one day he went out to sea. He made a mistake. He fought with this whale. The whale got the better of him. It killed him. The whale killed the octopus.

89 After that she went back to his sisters for a last visit, along with her brothers. She didn't stay alive long after that. She soon died.

91 The young octopuses, however, grew big and went into the water. After their mother died they went into the sea. They said, 'We'll get revenge on that whale for our father. We'll kill him.' After their mother died they went and fought with the whale, those children. They killed that big whale for their mother's brothers. That big whale, they killed it for their uncles.

101 After that they went to sea for good. They never came back. Their uncles never knew where they went.

105 That's all.

GROUNDHOG-MAN*

Of this fine tale only fragments had previously been recorded from Eyaks. I had transcribed from Lena Nacktan a section of it corresponding to sentences 58-70 here, the climactic section in which the man discovers he has become a groundhog. Lena's version of that section is so close that much of it corresponds even word for word, clearly because for at least some tellings of this tale, perhaps most, that point is indeed the climax. As we shall see here, Anna's 1933 version is also very close to the first part of the later version, but ends at that climax. (The 1933 version also is helpful for understanding that first part, so might most usefully be read first.)

This text is an exquisite example of Anna's art, a traditional theme with magic symbolism, subtle but strong character delineation, realistic and effectively placed conversations, and also classic tragic themes, such as conflicting allegiance, mixed marriage unhappy in the society of either partner, failure to observe taboo and to resist temptation in the form of an attractive but forbidden woman, and final complete tragedy. However, perhaps deepest for her and most complex of all here is the feeling of emotional conflict that Anna conveys so intensely in this telling of the tale.

1	La'tnu· ɬila·'gayu· q'uhnu,	Two men it was,
	iɬaduxinu·.	they were trapping.
2	Aw ɬinhgih awa·,	One of them,
	aw daɬaxwe·k,	those groundhogs,
	aw li·ɬya·k'inh.	he'd get a haul of them.
3	Q'e·dah,	That's all,
	de·ga'dunh adix aw axe·k'*,	he'd be packing* a lot of them home,

0. Recorded on tape, Yakutat, May 27, 1965, and first transcribed with the help of Lena Nacktan, Cordova, June 2, 1965. 'Groundhog' here is *Marmota caligata* 'hoary marmot', also popularly called 'whistler'.
3. -xe 'carries on back', translated 'pack', and here with -k' for 'customary' tense.

dałaxwe·k.
4 Anh łinhgih awa· adax dik' k'u·she·k'q.
5 Dik' dade·kihdunh ashe·k'q.

6 Aw q'unhaw,
Itl'alaqe'ł,
u'a·n' sahł,
qi' iładux da·x,
da'u·t q'unh sadahł.*
7 Anh utl' yi·nhinh awa· uxaht q'e' sdiyahł.
8 Dik' k'ushshehłginh,
dik' dade·tq.
9 Anh Itl'alaqe'ł u·t uda' sahł da·x wax anhtl' dalinhinh,
"U'li·łgahshuw,
uleht dik' k'ulishe·k'q?"
10 "Dik'ah."
11 *"Qe'łgayu· attsi'la·da'lahł da·x,
k'uxi·ya·k'.
12 Qe'łgayu· ts'a·tl'łalaya'x yax adale'k* da·x,
k'uxi·yah.
13 Awleht q'aw dik' dade·t iyatl'e·q' ya·n'ya·k'q,
dade·tt."
14 *Aw q'unhuw wax anhtl' dale·,
"K'e·chi·duh qu'xt'uh?
15 Dik' da'u·daxya·kih da·la'xłxa·q."
16 "Ne·tl'uh*,
itl' q'al a'xxah,
uleht dik' k'u·lishe·k'q.

groundhogs.
The other fellow though never killed anything.
He'd never kill anything at all.

Then,
Mountain-Woman,
she came upon him,
by where he was trapping,
there he was sitting.*
His companion, however, had gone back without him.
He hadn't killed anything,
not a thing.
That Mountain-Woman went over to him there and said thus to him,
"Do you know,
why you don't kill anything?"
"No."
**As women are combing their hair,
you eat.
As women fuss with their hands* in baby-baskets,
you eat.
That's why nothing falls into your hands,
whatsoever."
*Then he said thus to her,
"What in the world will become of me?
I don't have anything."
"In due time*,
this is what I'm telling you,
why you don't kill anything.

---

6. Another possible interpretation is 'Then, Mountain-Woman, he came upon her, by where he was trapping, right there she was sitting.'
11-13. Very slow, deliberate, intense.
12. ts'a·tl'łalaya'x '(motion) within baby-basket', yax adale'kx 'moves hands about'.
14-15. Very downcast, pathetic.
16. Or 'soon, first, wait, in a while'.

17 *Qe'łgayu· awla'e· i·t'eh da·x̱,
k'uxahch' adiłaleh da·x̱,
k'ux̱i·ya·k'."
18 Wax̱ q'unhuw,
dadzanhqł ux̱a',
anhdax̱a·na'q' awda·x̱ dasatsu·xł.*
19 Q'e·dah łi'q' aw ya·yu·,
qe'łgayu·ya' le·ł da·x̱,
aw saqe·gayu·ya',
aw x̱e'x̱ yax̱ da·x̱,*
da·x̱ qe'łgayu· awla'e· i·t'eh da·x̱,
k'ux̱ah.
20 Dałi'q' awyu· uyaq' qa' gali·'inhinh.

*As women are having their periods,
as they clean themselves off,
you eat."
Thus she,
her staff,
she poked him in the back with it.*
Just all those things,
women's hair and,
that children's,
what they go,*
and as women have their period,
he eats.
All those things spewed up from
inside him.

21 U·dax̱ q'unh wax̱ anhtl' dasałł,
"Yaqe·x̱ q'a'aw,
tli·dawa· alak'ah qi'yiyah da·x̱,
duxłqa'ch' ix̱a' qi'yiyah."
22 Q'e' sdiyahłinh,
u·ch'aht.
23 Dik' k'ux̱asahłq da·x̱ q'unhuw,
ya·n' satehł.
24 Q'a·l lahts*
yagałqa·ł.
25 Yagałqa·ł da·x̱ q'uw,
alak'ah sahł.
26 Duxł,
alyu·qa'ch' ux̱a' sahł.
27 Q'e·dah łi'q' aw duxł ux̱a' dagida'
di·'yahłinh,
dałaxwe·k.

Then she said thus to him,
"Tomorrow,
you'll get up early and
you'll go among your traps."
She went back,
thence.
He didn't eat and then,
he lay down.
Now it's getting light toward the
south*.
It's getting light and then,
he got up.
Traps,
he went among these things of his.
Simply all his traps were
full,
groundhogs.

28 Aw q'unh aw xwitl'g̱a·' i·t'ehkih
q'unhaw,
awx̱ i·lihsh'a·t'ł,

Then it was that little white
one,
he became enamored of her,

---

17. Again very slow, deliberate, intense. Literally 'women are different', a standard idiom referring to menstruation.
18. Compare the 1933 version for a clearer description of this gesture.
19. As in English, a euphemism; Eyak x̱e'x̱ yax̱ da·x̱ 'goes around outside (not far from house)'.
24. lahts 'forward, out over ocean', i.e. south, where especially in winter the sun is seen to rise.

xitl'gą̈' i·t'eh* dałaxwe·k.
29 Q'e·dah ł̓i'q' xitl'gą̈' i·t'eh.*
30 Aw q'unh aw uxą' iłq' shałja'ł̓*,
aw gaxe·ł da·x,
aw q'unhuw aw,
q'e·dah iłqa·x̣ qa'
i·nsdiquhł,
aw dałaxwe·k.
31 Aw q'unh aw gasałdahł,
aw xitl'gą̈' i·t'eh.
32 Dla·'anhch' x̣adla·ga'ya·ł da·x̣
q'aw,
awgutl'ah dasałku·n'tł.
33 Awgutl'ahda·x̣ adu'gudla·ł̓i'ahł q'aw,
uyach' aw yax̣ shałja'ł̓inh.
34 Di'wax̣ q'unh aw u·t sadahł.

35 Ne·tl'kihga' q'unhuw,
qe'łakih u·dax̣ uch' a'q' sahł,
aw dałaxwe·k qi'dax̣ uxą' li'
x̣adla·sa'yahłch'aht.
36 Aw wax̣ anhtl' dasalił,
"Shich' q'e' ata',
aw sidage·'ya' q'ach.
37 Aw sidage·'ya' q'ach sich'
q'e' ata'."
38 "Dik' ich' q'e' qu'xta·q.
39 Da-'wax̣ utl' dagali·n'inh a·nch' a'q'
ga·x̣."
40 "Dik' aw anahshakih awx̣e'le·ginh
a·nch' a'q' i·yah.
41 Aw q'ach,
q'ach uxą' qit dashaja'ł̓inh,
usha·wa·na'q'ach'aht.
42 Awleht."
43 "K'a·di'da·sh u·dax̣ ika' adix̣ ixiyah?"

a white groundhog*.
She was simply all snow-white.*
Then it burst together* on him,
he was carrying it on his back and,
that's it,
they immediately escaped in all
directions,
those groundhogs.
That one he chased,
the white one.
She was running into her hole and
then,
he grabbed her tail.
As he hung onto her tail,
it broke off in his hand.
He just remained there.

Pretty soon then,
a girl came out there toward him,
from where the groundhog had run
in on him.
She said thus to him,
"Give it back to me,
my younger sister's ribbon.
Give me back my younger sister's
ribbon."
"I won't give it back to you.
Just say to her that she must come
out here."
"She doesn't want to come
out here.
That ribbon,
you yanked her ribbon off,
from on her head.
That's why."
"May I never go in there with you?"

---

28. Note that in the 1933 version the woman had warned him that he must free the pretty white one he would catch.
28–29. x(w)itl'ga'i·t'eh, literally 'it is like snow', the standard phrase for 'white' (all color-names in Eyak are of this type). One occurrence of it is arbitrarily chosen for translation as 'snow-white'.
30. So translated by Lena, meaning something like 'imploded'.

44 "Uch' aw q'e' qi'yitah da·x̱,
sika' adix̱ ga·'."
45 X̱i·t x̱alaqdaq'astkih q'unh
sadahł.
46 Anh k'udage·' u·t
ki·nx̱inh,
aw q'ach-'e' ux̱a'.
47 Aw q'uhnu· anhda' laq sahł da·x̱,
"Ich' q'e' qu'xtah."
48 Q'e·dah anhx̱ i·lihsłi'a·t'łinh.
49 "Ich' q'e' qu'xta·,
al q'ach ix̱a',
six̱a' wax̱ qi'yit'uh da·x̱."
50 Aw q'unhuw anh k'utsa'kih wax̱
anhtl' daleh,
"Ux̱a' wax̱ a't'inhinh.
51 Aw q'ach,
k'a·di'da· aw q'achx̱da·t ix̱a' yax̱
idiyah."
52 Wax̱ q'unh anh sa'ehł.

53 Łinhgih leh gala'yah q'aw k'a·dih
sałe'ł.
54 Uq' sałx̱ala·kłinh.
55 Gałxwa'ł da·x̱ q'aw,
de·ga'da·x̱duw dałaxwekyu· qa·nch'
a'a·ch'k' da·x̱,
qa' sahłinh.
56 Da'a· at-lax̱ade·'t dax̱unh dił inhinh.
57 Idehdah dax̱unh,
da-'wax̱ dax̱unh yił inhinh.

58 Aw q'unhaw,
utsi·n'x̱ ix̱aga-
qe·łinu·,
gaqe·łinu·.
59 Ahnu·ch' yax̱ słiqa·'łinh.
60 *Aw q'unh ts'it dałaxwe·k.

"If you'll give it back to her,
come on in with me."
Way back at the end of that little
place she sat.
That younger sister was weeping
there,
for that ribbon of hers.
So he went up to her and (said),
"I'll give it back to you."
He was simply crazy about her.
"I'll give it back to you,
this ribbon of yours,
if you'll live with me."
Then the older sister said thus
to her,
"Live with him.
That ribbon,
it'd never do for you to go around
without your ribbon."
Thus he married her.

One year it was he was
absent.
It became winter on him.
It was becoming summer and then,
at the time when the groundhogs
come out,
he came out.
In his own eyes he was a person.
A regular person,
he was still a person.

Then,
people were boating along below
him,
they were boating along.
He yelled down to them.
*But he only whistled.

---

60. This is basically the climax of the story as it probably was usually told. The word for 'groundhog', dałaxwe·k, also means literally 'he whistles', so here the climactic sentence is a play on that word, with the double meaning 'he was only a groundhog' as well as 'he only whistled'.

61	Ahnu·tl' dałaxwe·k.	He was whistling at them.
62	At-lah u'sditahł.	He found out about himself.
63	Uyaqa'ts'ch' isał'anhł.	He looked at his hands.
64	Dałaxwe·k.	Groundhog.
65	A·nt uyatl'at'a'q't awa·, dałaxwe·k.	Here the backs of his hands, groundhog.
66	Awleht q'unh uk'ahshch' isał'anhłinh.	Therefore he looked at his feet.
67	Dałaxwe·k yiłeh, *yellow.*	They were groundhog, yellow.
68	Dałaxwe·k gałe'łinh.	He was becoming a groundhog.
69	U·ch' adix q'e' xadla·sdi'yahł.	He ran back in there.
70	Datli· dalaxwe·k gałe'łinh.	Already he was turning into a groundhog.
71	Aw q'unhaw ulah k'u'satahłinh.	Someone found out about him.
72	Da'uga' daxunhyu· ulah u'satahłinh.	People like himself found out about him.
73	K'a·dih q'unh sałe'ł.	He had been missing.
74	Dałaxwe·k, datli· dałaxwe·k.	A groundhog, already a groundhog.
75	Ahnu· q'e' qa'le'ginh.	They're going to get him back.
76	Aw q'unh anh qe'ł, u'eht-'akih uxa' u·t xa·'dax, a'q' sahłinh.	Then that woman, his little wife outdoors around there, she went out.
77	Se·ł a'q' sahł.	One evening she went out.
78	Ahnu·ch' q'unh, datli· ahnu· uda' adla·sti'ehł.	To her they, already they had sneaked up on her.
79	Ahnu·xa' ya' adla·sti'ehł.	They sneaked up on her.
80	Aw q'uhnu· la'tnu· q'aw, ahnu·, anh qe'ł'akih ahnu· sałku·n'tł.	Then two it was, of them, they grabbed that girl.
81	Ahnu· sałku·n'tłinh.	They grabbed her.
82	Ahnu· sałtehłinh.	They carried her (off).
83	Ahnu· sałku·n'tł da·x anh qe'ł'akih, dałaxwe·kkih q'a'anh, ulaxade·'t daxunh aw yiłeh.	They seized her and that girl, little groundhog that she was, in their eyes she was a person.
84	Anh u'eht-'akih'ihx xadla·sa'yahł.	He ran along following his little wife.
85	U·dax q'unh q'e' u'sdile'kł, a·gidik.	Then he was captured, he too.
86	Q'e' u'sdile'kł.	He was recaptured.

87 Q'e' u'sdile'kł da·x̣ q'unhaw,
wax̣ dale·,
"Shich' q'e' alax̣łtin'inh,
anh si'eht-'akih six̣a'.
88 Ya'x̣u· six̣a' qu'lax̣le'k."
89 "Qa·kä' iya'.
90 Ich' da· q'e' qa'łtinhinh."
91 Ahnu·tl' adix̣ich' sha'a'ch'ł.

He was recaptured and then,
he said thus,
"Give her back to me,
that little wife of mine.
Don't take her from me,"
"Come with us.
We'll give her back to you."
He went in with them.

92 *Dax̣unhyu·qa'ch' ahnu·tl'
sha'a'ch'ł.
93 Dik' q'unhuw al dax̣unhyu· x̣ah q'e'
x̣adahq.
94 Ts'it al dałaxwe·kyu· x̣ah
x̣inhinh.
95 Qu'gałya·'yu·,
aw x̣inhinh.
96 Al uga' dax̣unhyu· uch' gatah dik' aw
xa·k'ginh.
97 Ch'it a·nt li'ch' aw łaya·k'inh,
li'ch'.

*He went with them to among
people.
He didn't eat any more this which
people eat.
He ate only this which groundhogs
eat.
Shieldfern-sprouts,
those he eats.
This whichever people like himself
give him he doesn't eat it.
He just stows it here behind himself,
in back.

98 Aw q'unh anh u'eht-'akih q'unh
ux̣aht q'e' adla·słi'ehł.
99 Q'e' sdiyahłinh.
100 Q'e' x̣adla·sdi'yahł.
101 Sałx̣e'tl'ł da·x̣,
a· awa· tsu'dinh.
102 Tli·dawa· q'unh anh'eht qa' sa'yahł.
103 "Tla·x̣,
k'e·dunh lax̣sałił,
si'eht-'akih six̣a'?"
104 "Dik' da· u·la'łga·q k'e·dunh–*
105 A'q' k'e'shunh q'e' sdiyahł."
106 Q'e' sdiyahł.
107 Anh u'eht-'ihx̣ ga·ł,
anh'ihx̣.

Then his little wife it was sneaked
back away from them.
She went back.
She ran back.
It had gotten dark and,
he was sleeping.
His wife had awakened early.
"Where is she,
what have you done with her,
my little wife?"
"We don't know what –*
Maybe she got back out home."
She had gotten back.
He was going after his wife,
following after her.

---

92. May also be translated 'They went to amongst people with him/them, they took him/them to amongst people.'
104. Supply perhaps salił 'happened to her' or 'she did'.

108	Anh'e·x̣ q'e' gała·ł.	He was going back looking for her.
109	Anh'a·n' q'e' sdiyahł.	He came upon her again.
110	*Uga' daxunhyu·qa' anh q'e' sdiyahłleht q'unh,	*Because she had gone back among people like herself,
	dik' anahshakih anhx̣a' q'e' idale·q,	he didn't like her any more,
	uqa',	her husband,
	dik' anahshakih anhx̣a' q'e' idale·q.	he wasn't happy with her any more.
111	Saqe·ts'akih uyaq' sadahłinh,	She got with child,
	anh qe'ł'akih,	that girl,
	u'eht-'akih.	his little wife.
112	Ya·'a·gaga' daxunh.	It was half human.
113	Utsin'da'ya'* awa·,	About half* of it,
	daxunh yiłeh.	it was a person.
114	A·nt ya·n'ch' awa· dałaxwe·k yiłinhinh.	This here lower part of him was a groundhog.
115	A·nt ya'x̣ ulaqahch' daxunh,	Up here toward his head a person,
	daxunh sałe'ł* da·x̣,	he was born* and,
	u·dax̣ q'unh idehdah awlah u'satahł.	then he really found out about it.
116	"Dałaxwe·kyu·sh q'aw xiłeh.	"Groundhogs I suppose I must be.
117	Xusałlahł*."	They have taken* me."
118	Wax̣ da'a· attl' dadalinhinh,	Thus he said to himself,
	"Da'u·t ux̣a' ya' qu'xdinhinu· nuh	"I guess I may as well* stay right

110. Grammatically ambiguous as to which had gone back to his/her own people, and as to which stopped liking the other. 'Because he/she had gone back among people like accordingly himself/herself, [independently] he/she didn't like her/him any more, her husband [subject or object, but more probably subject] he/she didn't like her/him any more.' Daxunhyu· is not to be interpreted too literally as (real) people, cf. sentence 151, where it is used conversationally among groundhogs with reference to groundhogs. Most recently, they were among his people and she stole away without him back to her own. As he followed her, he must still like her, though not she him. (Perhaps she had never gotten to like him in the first place, having married him originally to get her ribbon back.) Most likely, however, once they both were back together among her people he was no longer happy with her. (Their move back to his people had been forced; back to hers it was her choice.) At the birth of their child, upon realizing the true depth of his involvement with the groundhogs (115-118), he decides to stay with them, resignedly. As for the wife, at the death of the father and child, it is stated with agitation (142) that she was looking for her husband. Upon finding him, though she grieves explicitly over her child only, she refuses to remarry, and kills herself. Here (sentence 118) is then very probably an important emotional turning point, to which Anna is calling attention in this tale of emotional conflict, even obsession.

113. -tsin'da'ya' 'half (or somewhat less than half) of -'.

115. daxunh sale'ł 'became a person', usually idiomatic 'was born'. here quite ironic.

117. 'They have rescued me', or 'they have abducted, kidnapped me', often used of animals taking people away to live with them.

	q'ah*."	there among them."
119	Aw q'unhuw q'e' gałaxala·kł da·x q'unhuw,	Then it was becoming winter again and then,
	datli· xitl' k'u·łeh.	already there was snow.
120	Xitl' k'u·łeh.	There was snow.
121	De·lahdunhuw a'q' sahł.	What did he go out for?
122	Anh uyahshakihtl' q'aw a'q' sha'a'ch'ł.	With her child it was he went out.
123	(Dik' aw u'daxahq,	(It isn't told of it,
	de·duw yiłe·,	what it was,
	łila·' da·x qe'ł.	boy or girl.
124	Di'wax uyahsh anh yiłe·.	Anyway it was her child.
125	Saqe·ts'akih yiłe· awa· ux̣a' u'lidiginhinu·.	It's known that it was their child.
126	Anh q'a'anh anhtl' a'q' sha'a'ch'ł.)	That's the one he went out with.)
127	Gusi·kih ya·n' dasa'yahł.	It was coming down a little.
128	Aw q'aw aw xutl' qi'ch' anhtl' a'q' sha'a'ch'łda·x̣,	Then the snow by where he had gone out with him to,
	x̣i·t,	yonder,
	dik' awlah u'lastahłq,	he hadn't found out about it,
	x̣i·t x̣adaqdach'aht q'unh,	from way up above yonder,
	xitl' qit gałqatl'ł.	snow started to slide down.
129	Qit sałqatl'ł.	It slid down.
130	Utl' qit k'ulax̣adla·słi'atsłinh,	It avalanched down over him,
	da·x̣ sasinhłinh,	and he died,
	anh saqe·ts'akih.	that child.
131	Sasinhł,	He died,
	anh saqe·ts'akihdik ux̣a'.	and the child too with him.
132	Datli· sasinhł da·x̣ q'unhuw ahnu· dax̣unhyu·,	He was already dead and then those people,
	dax̣unhyu· q'a'ahnu· yax̣ da'a'ch'x̣.	they were people going around.
133	X̣a·ngadi·nyanhx̣a' q'uhnu' yax̣ da'a'ch'x̣.	Porcupines they were going around after.
134	Da·x̣ q'uhnu· ahnu·lax̣ isał'anhł.	And then they saw him.
135	U·dax̣ aw tsa' k'ulax̣adla·gała'atsł,	It had avalanched down there,

118. nuh q'ah expresses resignation, submission to the inevitable, 'I give up, may as well'.

utl' tsa' k'ulaxadla·gała'atsłinh xitl',
saqe·ts'akihdik.
136 Tsa' laxadla·słi'atsł da·x,
di·yax tsa' gałe'łq da·x,
aw łis q'uhnu,
iłt aw sałxihsł da·x,
xuhłkłda·x aw xa·n' sałił.
137 Awx q'uhnu· ahnu· qa' shałsha'ł.
138 U·dax q'uhnu· awlax isał'anhł,
utsin'da'ya',
dałaxwe·k yiłinhinh,
saqe·ts'akih da'sałxa'łinh.
139 Anh awa· adax ts'itwax al uyaqa'ts'
da·x al uk'ahsh awa· datli·
dałaxwe·kyu·ga' i·t'inhinh.
140 Al uni·k'dik,
al usa'tdik awa· ts'it dałaxwe·kga' łi·
gale·ł,
anh daxunh.
141 Ulaga·nshdaxu' qa' lasałxahłinh.*

142 *Anh k'u'eht anh'e·x
isał'anhł,
uqa"e·x
isał'anhł.
143 Anhtl' wax dale·,
"Datli·shuh q'aw utl' qit
k'ulaxadla·słi'atsł,
siyahshakih sixa'.
144 Qit laxadla·słi'atsł."
145 Aw uyahshakih,
sasinhłinh q'unh.

146 Aw q'unhuw utsa'kih q'aw wax utl'
daleh,
"De·wahtdunhuw idagalehga' xe'x

snow that had avalanched down with him,
the child too.
It had avalanched down and,
where it was not yet deep,
those trees,
they split them and,
fashioned them into shovels.
With those they dug them up out.
Then they saw him,
about half of him,
he was a groundhog,
a child that he had.
He, however, only his hands and his
feet were already like
groundhogs'.
His nose too,
his mouth too were already getting
just like a groundhog's,
that person.
His whiskers had grown out.*

*That wife had been looking for
him,
she had been looking for her
husband.
She said thus,
"It must already have avalanched
down over him,
my little child.
It has avalanched down."
That child of hers,
he was dead.

Then her older sister it was said thus
to her,
"Why did you let him take him

---

141. Sentence mostly whispered.
142. Anna begins with ts'itwax u·tga' 'only that far', probably intending to end the story here (compare 162) at the usual climax where the man is turning into a groundhog; but Anna here abruptly interrupts herself to continue, in increasingly agitated crescendo.

	anh gałte·ł?"	outdoors?"
147	"Dik' waẋ u'xłale·q waẋ qa'linhinh,"	"I didn't think that thus would befall him,"
	waẋ anhtl' dalinhinh.	thus she said to her.
148	*"K'e·chi·dal da· qa't'uh?"	*"Whatever will become of us?"
	utsa'kihtl' dalinhinh.	she said to her older sister.
149	*"Dik' łinhgih łila·' ałe·q.	*"There's not just one man.
150	Da'ikuwa'na·gayu· k'ugu·nt'u'.	Your own relatives are many.
151	Iga' daẋunhyu' k'ugu·nt'u' a·nt,	People like yourself are many here,
	dałaxwe·kwalahyu·.	groundhog-people.
152	K'ut'u' dałaxwe·k."	There are many groundhogs."
153	U·ch'aht q'unh waẋ anhtl' daleh,	Then she said thus to her,
	"K'a·di'da· waẋ i·leh.	"It shall never happen thus.
154	*Qi' qu'xsinhda·ẋ,	*When I die,
	qu'xsinh.	I'll die.
155	Siyahshakih siẋa' sasinhł."	My little child is dead."
156	Aw q'unhuw anh u·ch'aht anhẋaht sahł,	Then she went thence away from her,
	utsa'kihẋaht.	from her older sister.
157	Ẋi·t ẋadaqt,	Way up there,
	ẋi·t aw'a·ntl'i'ts'qch'aht q'unh,	from yonder summit it was,
	qit atsłixwał,	she rolled herself down,
	itl'a·na'q'ach'aht.	from a mountaintop.
158	Qit atsłixwał.	She rolled herself down.
159	Ẋi·t ẋadaqt,	Up yonder,
	gadla·'a·w qi'ch' qit atsłixwał.	she rolled herself a long way down.
160	Ẋi·t qi' tsa' yiłeh,	Yonder where it's deep,
	aw xitl'yaq' q'unh yaẋ disłiqahqł,	she fell into the snow,
	anh qe'łdak,	that woman too,
	anh qe'ł'akihdak.	that girl too.
161	A·gidik sasinhł.	She too died.
162	Ts'itwaẋ u·tga' q'uhnu·,	Only that far it is,
	u'sdiẋahł.	is told of them.
163	Daq'e·dah q'a'aw.	That's all.

148. Very downcast and pathetic.
149. Common Eyak expression, similar to English 'There are plenty of fish in the sea.'
154. Literally 'at the place/time I'll die, I'll die', a rough equivalent to 'to my dying day' and/or to the resigned 'if I die, I die' or 'I may as well die'.

GROUNDHOG-MAN

1 Two men were out trapping. One of them kept catching a lot of groundhogs; he kept bringing in lots of groundhogs. The other man, though, never caught anything, anything at all.

6 As he was camped out trapping, Mountain-Woman came upon him. His companion had gone home without him. Mountain-Woman went up to him and said, 'Do you know why you don't catch anything?'

'No.'

'You eat while women comb their hair. While women tidy up babies you eat. That's why you never catch anything at all.'

14 Then he said, 'What will become of me, what shall I do? I have nothing.'

'If you would listen to what I'm telling you, you would understand why you never catch anything. While women who are having their periods clean themselves, you eat.' She poked him in the back with her staff, this way. Then all those things, women's hair, children's excrement, menstrual blood, all those things spewed up from inside him.

21 Then she told him, 'Tomorrow get up early and go to your traps.' She went away. He ate nothing and went to sleep. As it was getting light towards the south, he got up. He went among his traps. Virtually all his traps were full of groundhogs.

28 One of the groundhogs was white, pure snow-white. He fell in love with her. As he was carrying them along in a pack on his back, it burst, and all the groundhogs immediately escaped, dispersing in all directions. [Mountain-Woman had warned him that he would catch a white groundhog and that he must free her.] That one he chased, the snow-white one. Just as she was running into her hole, he caught hold of her tail. He hung on to her tail, and it broke off in his hand. He just stayed right there.

35 Pretty soon a girl came out to him from where the groundhog had run in. She said, 'Give it back to me, my younger sister's ribbon. Give me back my younger sister's ribbon.'

'I won't give it back to you. Just tell her she must come out here.'

'She doesn't want to come out here. You pulled that ribbon off her head. That's why.'

'Then couldn't I go in there with you?'

'If you'll give it back to her, you may come on in with me.' Way at the back of that little place she sat, that younger sister there, weeping for her ribbon.

So he went up to her and said, 'I'll give it back to you.' He was quite in love with her. 'I'll give it back to you, your ribbon, if you'll live with me.'

Then the older sister said to her, 'Live with him. It would never do for you to go around without your ribbon.' That is how he married her.

53 He was gone for a whole year, passing the winter there. As spring came, at the time groundhogs come out of their holes, he came out. In his own eyes he was still a person. As far as he knew he was a regular human.

58 Then some people came along by in their boat down below, and as they were passing by he yelled down to them. But what came out was a whistle. He was whistling at them. He then realized what had happened to him. He looked at his hands, and they were groundhog's. The back of his hands, groundhog's. He looked at his feet, groundhog's. He was becoming a groundhog. He ran back in. Already he was turning into a groundhog, a whistler.

71 Then the people found out about him. The real people found out that the man who was missing had turned into a groundhog. They went to get him back.

76 One evening the little groundhog-wife went out and the people sneaked up on her. Two of them grabbed that girl. They seized her and carried her off. That little groundhog-girl was human in their eyes. The husband ran along after his little wife. So he too was captured. Captured, he said, 'Give me back my little wife. Don't take her from me.'

'Come with us and we'll give her back to you.' He went with them.

92 He went with them and rejoined his own people. But he didn't eat any more what people eat. He ate only what groundhogs eat. Shieldfern-sprouts is what he ate. But whatever his own people gave him he would not eat. He just would stow it away in back behind himself.

98 Then his little wife sneaked away. She got away and ran home, while it was dark and he was asleep. She got up early. 'Where is she? What have you done with her, my little wife?'

'We don't know what... Maybe she ran back home.' She had gone home. He went following after her, looking for her. He found her home. Because she had gone back to her own kind, her husband wasn't happy with her any more.

111 But that little wife was carrying and bore a child. It was half human. About half of it was a person. The lower half was a groundhog, and towards the head was human. This made him really understand. 'I guess I really must be a groundhog. They have made me one of them.' That's what he said to himself, 'I suppose I may as well stay right here with them.'

119 Winter was coming again then, and already there was snow. There was a lot of snow. What did he go out for? He went out with her child.

123 (It isn't told whether it was a boy or a girl. Anyway, it was her child. It's known that it was their child, the one he went out with.)

126 It was snowing some. Then from way up above where he had gone out with the child to, before he realized what was happening, the snow started to slide down, a snowslide. He was buried in that avalanche and died. He died, and the child too died with him.

132 He was already dead and some people came along hunting. They were after porcupines. They saw the snowslide that had taken him down, with the child. Where the snowslide wasn't too deep they split some trees and fashioned them into shovels. With those they dug them out. Then they saw that the child he had was about half

groundhog. But he, only his hands and feet were groundhog. Also his nose and mouth were getting like a groundhog's. His whiskers had grown long.

142 That wife had been looking for him, looking for her husband. She was saying, 'He's been buried in an avalanche, my little child. There has already been an avalanche.' Her child was dead.

146 Then her older sister said to her, 'Why did you let him take the child out?'

'I didn't think this would happen to him,' she said to her. 'What will become of us?' she said to her older sister.

'There's not just one man. Your own relatives are many. Your own kind are many here. There are many groundhogs.'

'Never. When I die, I'll die. My little child is dead.'

156 Then she went away from there, from her older sister. From a summit way up there she hurled herself down. She fell rolling down from the mountaintop, a long way, into the deep snow, she too. So she too died.

162 Their story goes only that far. That's all.

1933: 'TURNED INTO A GROUNDHOG'

There was once a man out trapping with deadfalls. He was having bad luck. He got nothing at all. He couldn't catch anything. He trapped for a long time. Finally an old woman came to him.

The old woman told him, 'You know why you're having bad luck?'

'No.'

'You lay in the bed while these young ladies get up before you. You eat, too, while your women are combing their hair. You are in the house when sick women come back in from outside. You go take a bath indevilclubs. Rub the devilclubs on yourself.'

He did that. The old lady had a cane. She laid her cane on his back. He threw up nothing but women's hair.

She told him, 'Tomorrow all your deadfalls will have something in them.'

He went out next day. All his deadfalls held some kind of animal. He brought them back home and skinned them. He had the same kind of luck every day.

The woman told him, 'Later on you are going to catch a pretty white animal in your last deadfall on your trap line. Don't take it home. Take it out and let it go.'

The man caught a lot of animals, and then in his last deadfall he caught a white animal, a pretty animal. He took it anyway, and started home. He had a big load. He put this on top of his pack. On the way home, the animal kept falling off every little while. Finally it started to run away. He put his pack on the ground and chased this animal. When he was chasing it, just when the animal was going in its hole, he grabbed it by the end of the tail, and pulled off the end of the tail.

He sat down and felt sorry. Towards evening a woman came out of the hole. He still had the piece of tail.

The woman said, 'Give me my sister's hair band.'

The man said, 'No. You send your sister out.'

'No, she's not going to come out.'

The man still wanted to see the woman. Finally she came out. She was a pretty woman. She wanted that hair band back again. The man wouldn't give it back. He wanted to go inside with her.

She said, 'No.'

The man said, 'I'll give you your hair band back if you'll let me go inside with you.'

'No,' she said, and started inside.

The man followed her in anyway. He turned into a groundhog.

(Birket-Smith and de Laguna 1938, pp. 274-276.)

WOLF–WOMAN*

This is the longest single text we have in Eyak. It is all the more powerful because of the emotional weight that Anna sustains throughout it. This version overlaps only in a minor way with Anna's 1933 Wolf-People tale. That version tells of a careless, disobedient little girl who lets herself be enticed and captured by the Wolf-People, and then escapes from them (practically an Eyak Little Red Riding Hood). Austerlitz recorded the same story from Lena and Marie in 1961, except that there the captors were called Qa· X̣inh inu· 'cannibals'. In Anna's later version here, however, only sentences 1–81 correspond to these other versions; and even here, significantly, the story is no longer about a careless little girl, but about a married woman left alone by her husband, unprotected. The longer section of the story, after she escapes from the Wolf-People, sentences 82–214, has a hushed, subdued tone, even more emotionally charged than the adventure of the first part. Here Anna deals with the complexity of the relationship between wolves and humans, including the Wolf clan present as part of both the Eyak and Yakutat Tlingit social organization, and also the complexity of the second part of her own life at Yakutat. After her stay with the Wolves, the woman can only hesitantly and incompletely re-enter her own society. She is never again quite like her own people among whom she lives. She shuns her husband, who has already remarried. The only person she is close to, who understands, is her old grandmother. At the death of her grandmother, sentences 156–157, the woman's sadness, expressed so movingly in Anna's voice, we shall feel again only at the end of Anna's Lament for her people, at the end of this book. After that point in the story, the woman's life becomes a kind of spiritual mission, a bond between the Wolf-People and her people.

As mentioned above, the relation between wolves and people is very complex. First there is the level in real life at which people and wolves can potentially do each other harm; but, as mentioned in Birket-Smith and de Laguna, 1938, p. 102, 'wolves

---

0. Recorded on tape, Yakutat, May 28, 1965, and first transcribed with the help of Lena Nacktan, Cordova, June 4–5, 1965.

were not hunted because they were also supposed to have been men. The Eyak believed that if attacked by a wolf they could speak to it and induce it not to hurt them.' (The Yakutat Tlingits, on the other hand, apparently did hunt wolves; see de Laguna, *Under Mount St. Elias*, 1972, pp. 366, 371, 825.) Anna speaks here not only of the wolves as wolves (gu·jihyu·), but also of the Ǧu·jihwalahyu· 'Wolf-People' or spirits of the wolves. As she explains (sentences 200–203), many, perhaps all, animals are such 'people' or have such spirits. Yet another level of relationship between wolves and humans also dealt with in this story is in the fact that there were Wolves (Ǧu·jihgayu·) in both Eyak and Yakutat Tlingit social organization. In Yakutat the Wolves were part of the Eagle moiety; in Eyak, their position is less clear. According to Birket-Smith and de Laguna, pp. 123–126, they were adopted into the Raven moiety, but de Laguna now believes it more likely that they were adopted by the Eyak Raven moiety to be in the Eagle moiety. Most important, Birket-Smith and de Laguna note, p. 149, that 'the Eyak sometimes, but not often, fought the Tlingit. The implication is that this was before the adoption of the Tlingit Wolf and Bark House People into the tribe.' Thus the existence of the Wolves is also an important element in the friendship, as well as in the differences, between the Eyaks and the Yakutat Tlingits.

Anna herself, being Raven, could not in any case have belonged to the Wolf Clan at Yakutat. Perhaps for Anna, in the complex feeling of this story, the Wolf-People are the Eyaks, whose shadowy presence around Yakutat she is a part of; and also at the same time the Wolf-People are the Yakutat Tlingits, whom Anna has become a part of too.

1	Qe'ɬ q'a'anh, uqa' utl' yaẋ daqe·ẋinh.	A woman it was, her husband was boating around with her.
2	A· awa· aẋakihya't tsu'dinh.	She was asleep in the canoe.
3	Anhẋaht sahɬinh.	He went away from her.
4	Uqa' uẋaht sahɬ.	Her husband went away from her.
5	Aw Ǧu·jihwalahyu·* u'a·n' sha'a'ch'ɬinh, anh qe'ɬ.	The Wolf-People* came upon her, that woman.
6	Da-'waẋ tsu't da·ẋ, aw aẋakih ahnu·tl' ya'ẋ saɬxe'tsɬinh.*	She was still asleep and, they picked the canoe up onto their shoulders* with her (in it).
7	Datli· ǧadla·'a·wch' ahnu· gaɬxe'tsɬ*,	They had already been shouldering it a long way,

5. Ǧu·jihwalahyu: are the mythical 'people' or spirits of the wolves. See introduction and cf. notes to 165 and 192.

6, 7, 9, 10, 14. -ɬ-xe'ts 'to pick up onto and carry on shoulders'.

ahnu· utl' ga'a'ch'ł da·x̣ q'unh,
qa' sa'yahł.
8 Aw q'unhuw,
alak'ah sahł da·x̣ yax̣ iła'a·nx̣inh.
9 Ç̣adax̣e'tsłinh*.
10 Aw ax̣akihya' q'uhnu· ahnu· gałx̣e'tsł*.

they were going along with her and then,
she woke up.
So then,
she arose and looked around.
She was being shouldered* along.
They were carrying her in the canoe on their shoulders*.

11 Aw q'unhaw tsi'lahł* q'unh ux̣a' u'dla·sałtsax̣ł.
12 Aw tsi'lahł ux̣a' u'dla·sałtsax̣ł da·x̣ q'unhaw,
aw łe'łq' awya't łtsinhtk.
13 Dik' awlah qu·la'ta·g̣inu·,
ahnu· Ç̣u·jihwalahyu·.
14 Awya't łtsinhtk,
da·x̣ q'uhnu·,
ahnu·,
a·ngala'a·n' ahnu· sałx̣e'tsł*,
da·x̣ ahnu·tl' da·x̣ saqehłinh,
x̣i·t ukuwa'na·gayu·ch',
aw Ç̣u·jihwalahyu·.
15 Ahnu· sałt'uxłinh.

So then she cut open her pillow*.
She cut open her pillow and then,
she strewed those down-feathers out.
They weren't aware of it,
those Wolf-People.
She was tossing them out,
and then,
they,
with it on their shoulders* they came to a river,
and they boated across with her,
to their relatives yonder,
those Wolf-People.
They kept her.

16 Sahtx̣ q'uhnu ahnu·x̣a' wax̣ i·t'e·,
anh qe'ł.
17 Ç̣ałx̣e'tl'ł,
iłx̣e'tl' da·x̣ q'aw,
łila·'g̣ayu· a'q' a'a·ch'k',
k'uqa'she·ch'ł.
18 Ts'it x̣atl',
dik' awa· gahq.
19 Gah atsu·tk'inu·.
20 Wax̣ q'unh ahnu·lah u'satahł,
da·x̣ q'unhuw,

A long time she lived with them,
that woman.
It was getting dark,
that is as it would start to get dark,
the menfolk would go out,
hunting.
Only at night,
not during the day.
During the day they would sleep.
Thus it was she found out about them,
and then,

11. tsi'lahł 'pillow; comb', a modern innovation in this version of the story.

	aχayu·* χatsiya't sałahł.	there were canoes* down at shore.
21	Giyahgulalu'qa· a·k'inh.	She would go to get water.
22	Anh giyah aw laq qa·kk'inh, anh qe'ł awa·.	She would carry water up from shore, that woman.
23	Da-'waχ aw giyahgalalu'qa· gah da·χ q'unh aw aχ*, aw ałtse·χk'.	While she'd still be gone to get water those canoes*, she would cut them.
24	Aw łtse·χk'.	She'd cut them.
25	Da'uyaga' idiyahkih q'unhuw dik' aw asłtsaχłq.	A small one of just the right size for her to handle she didn't cut.
26	Da'u·ch'aht* aw giyah qa·kk'inh.	Even after that* she kept on fetching water.
27	K'ugatsu't da·χ, ya·n' k'ugatu'ch' da·χ, aw giyah qa·k'.	When they slept, when they lay down, she would fetch water,
28	A· awa· χatl' tsu·tk'inh.	She however would sleep at night.
29	*K'udzu·dah ahnu· utl' daχunh yiłinhinh.	*They behaved kindly with her.
30	Łi'q' ya·yu·, da'al daχunhyu· χahyu·ga' k'uχinhinu·.	All kinds of things, they ate things just like these things which people eat.
31	Uch' aw adaya·k'inh, aw qu'χi·dahwahya·, dade·t gasheh da·χ.*	It was given to her, that foodstuff, whenever they killed anything.*
32	Da'a· q'unhuw xa'dawaht aw łale·k'.	She herself would prepare it for herself to eat.
33	Da'a·.	She herself.
34	Ahnu· Gu·jihwalahyu· awa· adaχ, da'ayagaga' k'uχah.	As for those Wolf-People however, they ate in their own fashion.
35	Dik' k'ułqa't'kq.	They didn't boil anything.
36	Ulah q'aw ki·nχ idale·k', qu'χi·dahwahya·,	They would circle around it howling, something to eat,

---

20, 23. aχ 'canoe, boat', here of skin, as explained in sentence 51, henceforth not aχ'akih '(standard Eyak small dugout) canoe'.
26. Ambiguous, 'even after that' or 'from right there'.
29. 'They lived (literally 'were people') nicely with her' or 'She lived nicely (behaved properly) with them'.
31. Literally 'when/if they killed whatever'.

	ahnu· Ǧu·jihwalahyu·.	those Wolf-People.
37	Waẋ q'uhnu· aw łmaht,	Thus they cooked it,
	ayaq awa·.	they for their part.
38	A· awa· adaẋ daq'a·kdalu'ẋ q'unh	But she however cooked over
	k'ułmaht.	a fire.
39	*K'udzu·dah uẋa'ẋ k'uqe'lin'inh.	*They took good care of her.
40	Datli· daẋk'ih u·ch' uleh ǧalaǧa'ya·ł	Already a number of years had been
	da·ẋdunhuw,	passing for her there and then,
	aw aẋ q'aw u'qadla·sałtsaẋł.	she cut open those boats.
41	Aw ya·kuts'kkih,	That little one,
	aw ta' sałtahłinh.	she put it in the water.
42	Ahnu·ch' ił'a·nkk'inh,	She'd keep looking at them,
	ida· tsu't,	whether they were asleep,
	k'utsu't-'e·ẋ.	to see if they were sleeping.
43	Qatsu'dinu·.	They were sleeping.
44	U·daẋ q'unh aw giyahgalalu'qa· sahł	Then she went to get water
	da·ẋ,	and,
	aw ta' sałtahł.	she put it in the water.
45	*Awya' qa' ẋadla·sa'yahłinh.	*She ran and embarked into it.
46	Attl' aw yaht	*She launched herself out with a
	słita'tl'łinh.	kick.
47	Attl' aw yaht słita'tl'ł* da·ẋ	She kicked it out with herself* and
	q'unh aw,	then,
	aw a·ngalata·s ǧaqe·ł.	she was boating across the river.
48	Datli· alga'kih yaq'ach' uẋa'	The distance to shore had already
	gadla·sadik'ł da·ẋ	shortened to this little bit for her
	q'unhuw,	and then,
	ulah k'u'satahł.	someone found out about her.
49	Q'e·dah iłqa'	They immediately scurried in all
	i·nsdiquhłinu·,	directions,
	ahnu· Ǧu·jihwalahyu·.	those Wolf-People.
50	Dade·ga'da·ẋt ta' aw	Each time they shoved them in the
	aja·k'inu·,	water,
	aw q'uw ts'it yaẋ ałts'i·nt'k',	they would just sink down,
	aw aẋ.	those canoes.
51	K'utah q'aw,	Of skins it was,

39. May also be interpreted 'they watched her well' (that she not escape).
45. May also be interpreted 'she escaped (running) into it'.
46–47. Repeated, translated more literally in 47.

	aẋ yiłeh.	(those) canoes were.
52	Yaẋ ałts'i·nt'k'.	They kept sinking.
53	Waẋ q'uhnu·,	Thus it was,
	daẋk'nu·duw shajahqł,	a number of them sewed it,
	aw łinhgih aẋ.	that one canoe.
54	Datli· yaq' saqehł da·ẋ q'aw u'ihẋ aw yaht sa'yahł,	She had already landed ashore and it set out after her,
	aw łinhgih aẋ.	that one canoe.
55	Aw q'unhuw,	So then,
	giyah qi' yaẋ igadli·ł'ah,	where water falls,
	itl'a·na'q'ach'aht yaẋ igadli·ł'ah,	it falls down from on a mountain,
	ẋi·t ẋadaqdach'aht.	from up yonder.
56	*A·nt awa· ma· yiłeh.	*Here though it forms a lake.
57	*Ma· qi' yaẋ igadli·ł'ah,	*Where the lake-water falls down,
	li' gali·'ah.	it flows downstream.
58	Alt'a'ẋ q'aw,	Behind this it is,
	ẋi·t ẋalahst yaẋ igadli·ł'ah,	the water falls some distance out in front,
	a·nt uli't awa·,	here in behind it however,
	dik' giyah k'a'łe·q.	there is no water.
59	Awt'a't q'unhuw gugała·n'ł,	In back of that it was she was standing,
	aw giyahgalat'a't.	in behind that water.
60	Aw u·dã' i·nsaquhł.	They ran thither.
61	U·da' i·nsaquhł.	They got there running.
62	Ahnu· uqi·dla·ga'e'ẋ łchanh.	They smelled her track.
63	Aw giyahya' qi' sahłch'aht adaẋ dik'.	Not however from where she had gone into the water.
64	K'ude·dah.	Impossible.
65	Da'u·t q'aw iłya' yaẋ i·ndaqu·ẋ.	Right there (stymied) they ran back and forth.
66	Qaki·nẋ.	They howled.
67	Qaki·nẋ.	They howled.
68	Awdaht u'li·tinhinh,	She could hear their sound,
	aw gu·jih.	those wolves.
69	Da'u·t q'unhuw,	Right there she (stayed),
	uq' sałẋe'tl'łinh,	night fell on her,
	da'u·t aw giyahgalat'a't.	right there behind that water.

56–57. It is not clear whether the pool is above or below the falls.

70 Sałxe'tl'łleht q'unh da'u·t ya·n' sadahł.
Because it had gotten dark she sat down right there.

71 Da-'waẋ sadahł da·ẋ q'unh, tsu't.
Thus she remained sitting and then, she slept.

72 Yasałqahł da·ẋ q'unh, u·daẋ lahts adla·słi'ehł.
It got light and then, she stole out in front by there.

73 Dik' daẋunh k'a'łe·q.
There was nobody.

74 Waẋ q'unhuw daẋunhyu·qa' da'aw łe'łqwa·łẋ q'unhaw q'e' sdiyahł.
Thus it was she got back to among people by following along those same down-feathers.

75 Qi'ch'aht utl' ahnu· sha'a'ch'łda·ẋ aw łe'łq'wa·łẋ q'e' gada·ł.
She was going back by following along those feathers along where they had gone with her from.

76 Łxe'tl' da·ẋ q'unh awgula'e·x–
As it began to get dark (she would look around) for that (water) –

77 *Daẋk'a·na·t,
la'dih,
itl'alata·s q'unhuw sahł.
*A number of them,
two,
she went across two mountains.

78 Łxe'tl' da·ẋ q'unhaw,
aw giyah qi' yaẋ igadli·ł'ah'e·ẋ yaẋ ła'a·nk'.
As it began to get dark,
she would look around for a place where that water falls.

79 Awlaẋ igał'eh da·ẋ q'unh a'q'e·k',
awgulat'a'ẋ li' i·yah.
When she saw it she would try it,
to get in behind back of that water.

80 Waẋ q'unhaw,
la'da·t,
t'uhłga'da·t,
giyah qi' yaẋ igadli·ł'ah,
awt'a't u'yasałqahł.
Thus it was,
two places,
three places,
where water falls,
she spent the night behind them.

81 T'uhłga' ẋatl' da·ẋ t'uhłga' ẋada· gah q'unhuw di'dah q'e·'anh yisdi'yahł.
In three nights and three days she ended up safely back home.

82 *Dik' q'e·dah ahnu·qa' asahłq.
*She didn't immediately go among them.

83 Datli· gałse'ł da·ẋ q'unhuw, daẋunhyu· qi' waẋ i·t'ehlaqdaẋ tsa' sahł.
When it was already getting dusk, she went down above where people live.

---

77. Anna interrupts briefly her main stream of thought of 76, 78, with which however she remains preoccupied; the interruption is very casually put together.
82-92. Spoken in an increasingly subdued and quiet but intense manner.

84 Awlaqdax tsa' sahł da·x q'unh,
datli· gałse'ł.
85 Daxunh'e·x yax iła'a·nxih,
anhch' da·yileh*.
86 Giyahgu·nch' sahłinh,
giyahgalalu'qa·,
ma·ya't.
87 Ma·ya'ch'a' sahłinh.
88 Saqe·ts'akih,
anh q'unhuw anhlax isał'anhł*.
89 Anh q'a'anh ch'a' u'sdi'ehtsł,
"A·nch' iya'.
90 Xu· q'a'al.
91 A·nda' siyahł.
92 Wax utl' dagali·n'inu·,
ahnu· sikuwa'na·gayu·,
a·nda' silu'qa·
ga'a'ch'x."
93 *Wax q'unh q'e' xadla·sdi'yahł.
94 Anh dik' giyah laq asqahłginh.
95 Q'e' xadla·sdi'yahł.
96 U·da' adix xadla·sa'yahł da·x q'unh,
wax daleh,
"Daxunh,
qe'ł q'a'anh,
xi·t xalaqt aw giyahgaladaqt
sadahł.
97 U·ch'a' ch'a' xu'sdi'ehtsł.
98 U·ch'a' ch'a'
laxi'da'ehdzinh,
dawa'tga'."
99 U·ch' k'ulasaquhł.
100 Dałi'q' łila·'gayu· u·ch' lasaquhł.
101 U·dax q'unhuw utl' tsa' q'e'
k'ushdi'a'ch'ł.

She went downhill above it and then,
it was already evening.
She looked around for a person,
that she might hail*.
He had gone to the water,
to get water,
in the lake.
He had gone to the lake.
A child,
it was he she saw*.
It was he she called over to herself,
"Come here.
This is me.
I've gotten here.
Say thus to them,
my relatives,
that they should come here to get
me."
*Thus he ran back.
He didn't fetch any water.
He ran back.
He ran in there and,
he said thus,
"A person,
it's a woman,
is sitting above the water yonder
upland.
She called me over there to herself.
She is calling you over there to
herself,
in a hurry."
Some ran there.
All the menfolk ran there.
Then they went back down
with her.

---

85. -leh actually spoken while drawing in breath (see note to 88), unusual for Eyak, but part of the quiet intense style of this section.
88. Not clear who saw whom; it may equally well be the child who saw her, and the child could be 'she' as easily as 'he'. -'anhł spoken with indrawn breath (see note to 85).
93-101. Speaking style changes suddenly to rapid, louder, more animated throughout whole section.

102 Uqa',
"uqa' uxa' datli· k'ula·gixa' q'e' waxˀ
idit'inhinh.
Her husband,
her husband was already remarried to another.

103 K'ula·gih sa'ehł.
He had married someone else.

104 Dik' anhch' daslitq da·xˀ,
waxˀ anhtl' daleh,
"Anh*,
da'i·shuh a·nda' q'e' sdiyahł?"
She didn't greet him and,
he said thus to her,
"Ah*,
is that indeed you come back here?"

105 Dik' anhch' daslitginh.
She didn't answer him.

106 Dik' dak'e·dunh anhtl' daslitq,
She didn't say anything at all to him.

107 Da·xˀ q'unhuw ya·n' satehł.
And then she lay down.

108 Salxe'tl'ł.
It got dark.

109 Çalse'ł.
It was becoming evening.

110 Q'ah ya·n' satehł.
By then she had gone to bed.

111 Ahnu· k'utl' yi·nhinu· ahnu·
u'di·łqe'txˀ,
"K'uqu'xi·yahsh?"
Her companions asked her,
"Will you eat something?"

112 "Dik' q'a·lq."
"Not now."

113 *Dik' q'a·lgah k'uqu'xi·wa·q.
*She won't eat anything today.

114 "Yaqe·xˀ awa·,
yaqe·xˀ tli·dawa· awa·
k'uqu'xi·xah,
dik' q'a·lq."
"Tomorrow though,
tomorrow morning I'll eat something,
not now."

115 Waxˀ q'unh da'u·t anh uchu·shiyahxa'
ya·n' satehł.
Thus she lay down right there by her grandmother.

116 U·daxˀ q'unh uchu·shiyahtl' aw a'xˀah,
k'e·dunh salił,
de·lehtdunh k'a·dih sałe'ł.
Then she told her grandmother of it,
how it happened,
why she had been absent.

117 *Aw u·ch'aht yasałqahł.
*After that it got light.

118 *Q'e' slixe'tl'ł.
*Night fell again.

119 Da'u·t aw łinhgih u'yasałqahł da·xˀ
q'aw,
gu·jih,
She had spent that one night right there and then,
wolves,

---

104. An exclamation of embarrassed surprise. See sentence 52 of "Blind Man and Loon" for a very similar instance.

113. Perhaps a slip for Dik' q'a·lgah k'uqu'g·xa·q 'I won't eat anything today'.

117-118, 124. yasałqahł 'it dawned' may also be translated 'a day', such that 117-118 and 124 may be translated 'the following day night fell again' or in effect, 'the next night came'.

aw xatl',
gu·jih anhq' tsa' sha'a'ch'ł.
120 Aw Gu·jihwalahyu· q'aw ahnu·'e·x yax ił̨a'a·nx.
121 Daxunhyu·laxade·'t awa· idehdah gu·jih yiłeh.
122 Daxk'ih gu·jihduw aw anhq' tsa' sha'a'ch'ł.
123 Uq' yagałqa·ł da·x q'aw,
aw gu·jihyu· u·ch'aht q'e' sdi'a'ch'ł.
124 U·ch'aht yasałqahł*,
q'e' słixe'tl'ł da·x q'aw,
gu·dak udaht q'e' u'sditahł,
aw gu·jih.
125 Dik' a'q' a·k'ginh.
126 Da'adixt.
127 Anhqi·dla·ga'e't,
anh qe'łqi·dla·ga'e'twa·łx q'aw,
aw gu·jih aw u'li·łga·,
anh qe'ł u·da' q'e' sdiyahł.
128 Udaht q'e' u'sditahł.
129 Yahtda·q' q'aw qa' k'usha'a'ch'ł.
130 Aw t'ik'łda·tl',
daxk'nu· łila·'gayu·duw.
131 Q'adits'i·n q'aw awa· sdisuhł,
aw gu·jih.
132 U·dax q'uw k'uk'ah salc'kł.
133 Q'adits'i·n gu·jih awa· sdisuhł da·x,
k'uk'ah salc'kł.
134 Dik' daxunhyu·xa' q'e' k'usła'yahłq.
135 Dik' k'u'a·n' q'e' adaqahq.

136 U·ch'aht q'unhuw k'udzu· q'e' sdiłc'ł.
137 Al udagaleh awa·,
gu·jihyu·dagalehga' dadu'x salił.

that night,
wolves descended on the village.
Those Wolf-People were looking around for her.
In people's eyes though they were regular wolves.
A number of wolves descended on the village.
It was getting light on them and so,
those wolves went back away from there.
After that it got light*,
it got dark again and then,
again their noise was heard some more,
those wolves.
She wouldn't go out.
(She stayed) right indoors.
Her trail,
by that woman's trail it was,
those wolves knew it,
that the woman had gotten back there.
Their noise was heard some more.
On top of the houses some climbed up.
With those arrows,
a number of menfolk.
Eight of them it was got killed,
those wolves.
Then they left people alone.
Eight wolves of them were killed and,
they left people alone.
They didn't bother people any more.
They don't come around one any more.

After that she became well again.
This mind of hers,
it had become almost like wolves' minds.

138 K'ushiyah udagaleh awa· gałe' da·x̣,
q'e·dah qa· gaqa·k'x̣ udagaleh awa·
t'unhinh.
139 Dagwa' sahtx̣ k'ux̣a' q'e' wax̣ idit'eh
da·x̣ q'unh,
di'dah daxunhyu·dagaleh udagaleh
awa· q'e' sdiłe'ł.

When her mood was bad,
her mind would straightaway
become set on biting humans.
As she had gotten to be living long
enough back with people,
her mind became again quite like
people's minds.

140 U·dax̣ q'unhaw,
utl' lah k'usalahłinh.
141 Atk'uqu'ladata·.
142 Al te'ya'yu· qu'dada'ehtk.
143 U·ch' utl' lah salahł.
144 Utl' lah salahł da·x̣
q'unh,
łinhgih gu·jih u·dax̣ yax̣ da·x̣.
145 *U'li·łginhinh.
146 *Anh u'li·łgah.
147 *Anh qe'ł u'li·łgah.
148 Wax̣ awtl' dale·k'inh,
"Al dade·t,
qu'x̣i·dahwahya·,
al dla·q'aya',
al ts'iyuh,
k'ude·dah awa· k'uxłi·q.
149 Siya· awa· k'ugasheh."
150 Yaqe·x̣ łi·dawa· yagałqah
da·x̣ q'aw,
dade·t,
ts'iyuh,
dla·q'aya' u·t x̣a·'t ux̣a' ya' ałte·k'.

Then it was,
they moved camp with her.
They were going to smoke meat.
These fish were going to be dried.
They moved camp thither with her.
They had moved camp with her and
then,
one wolf was going around there.
*She knew him.
*She knew him.
*That woman knew him.
She kept saying thus to him,
"Any of these things,
things to eat,
these mountain-goats,
these black bears,
I have no way to get any.
Kill some for me."
The next day in the morning when it
got light,
all sorts of things,
black bear,
mountain-goat he'd leave outside
there by her.

151 Ts'itwax̣ dik' q'e' ała'e·k'ginh,
anh qe'ł.
152 Aw gu·jihyu·qa'
yasa'yahłleht,
dik' q'e' ała'e·k'q.

Only she wouldn't remarry,
that woman.
Because she had ended up among
those wolves,
she wouldn't remarry.

145-147. Any of these sentences could equally well be translated that it was the wolf that knew the woman.

153	Da'uchu·shiyahxa' awa· sadahłinh.	She stayed right with her grandmother.
154	Wax i·t'inhinh.	Thus she was.
155	Uchu·shiyah uxa' ida'ya·lax lasałyahł.	Her grandmother got too old.
156	La'yahyaxa' sa'yahłinh, uchu·shiyah uxa'.	She succumbed to old age, her grandmother.
157	*U·dax q'unhaw da'a·, *da'a· q'unh axakihya' yax idaqe·k'inh, dlaga'a·.	*Then herself, by herself she would boat around in her canoe, all alone.
158	Uda' aw a'a·ch'k', daxunhyu·*, q'e·dah daxunhyu·.	They would come to her, people*, just people.
159	Aw q'uw aw gu·jih anh qe'łtl' dasalił, "Ahnu· iga' daxunhyu·tl' wax dagale·', ya'xu· qa· qu'wasi·k'inu·.	Then that wolf said to the woman, "Say thus to those people like yourself, that they must not keep killing us.
160	Da'uga' daxunhyu· q'al gayaq.	We're people just like them.
161	Qa·kuwa'na·q, qa·ga' gu·jihyu· laxqa't, gu·jihyu·.	Our relatives, wolves like us are among you, wolves.
162	Iga' daxunhyu· gu·jih q'al xu·," wax dale·k'inh.	I'm a wolf like you people," thus he kept saying.
163	*"Ida'galax'ehts da·x – laxqa·', dalaxqa·' q'aw gayaq, laxqa·' daxunhyu· q'al gayaq.	*"When you have a potlatch – your kind, we're of your own kind, we're your kind of people.
164	Wax utl' dagali·n'inu·, ya'xu· q'e' qa· qa'siyu·k'inu·.	Say thus to them, that they must not keep killing us any more.
165	Ahnu· qa·ga' Gu·jihgayu·*,	Those Wolves* like us,

157. Profoundly emotional, foreshadowing Lament; see Lament, sentence 27.

158. Apparently in contradiction with what follows; daxunhyu· 'people' used here where gu·jihyu· 'wolves' would surely be expected; perhaps in deliberately bold extension of meaning.

163. Original intention of sentence beginning with 'if/when you (pl.) have a potlatch', probably not carried out fully here. -qa·' 'of -'s kind/class, part of -' may have been intended all three times in this sentence, but the second and third instances sound like -qa' 'among', also plausible here, with the meaning '(we live) among you'.

165. The -ga- here is a form of a suffix found normally only with certain nouns referring to humans, e.g. qe'łgayu· 'womenfolk', I·ya·qdalahg(ayu·) 'Eyak(s)'. Here gu·jih 'wolf' is treated as such a noun, referring to the "Wolves" (i.e. members of the clan of the Eyak Raven moiety) among humans. Cf. also the introduction to this tale and notes to 5 and 192.

	uch'a·x̣ da· qa"a'ch'inu·,	we'll help them,
	dade·wahtt.	with anything whatever.
166	*Dik' qa· asi·k'q da·x̣,	*They didn't use to kill us but,
	qa· si·k'inu·.	they keep killing us.
167	Qa· łduxinu·.	They trap us with deadfalls.
168	Qa· łt'ik'inu·.	They shoot us with arrows.
169	Qa· dzuxginu·.	They stab us.
170	Aw tl'i·x̣ qa· ya'	With those spears they keep stabbing
	łdzu·xk'inu·.	us to death.
171	Wax̣ q'uhnu· qa· si·k',	That's how they keep killing us,
	ahnu· ikuwa'na·gayu·.	those relatives of yours.
172	Wax̣ utl' da·yilinhinu· qa·k'ah	Thus you should say to them that
	ale'kx̣.	they should leave us alone.
173	U·dax̣ gayaqdak dik' laxxa' da· q'e'	Then we too won't bother you any
	k'uqu'ła'yahq."	more."
174	Aw q'aw anh qe'ł,	So that woman,
	"A·n,"	"Yes,"
	ahnu·tl' dalinhinh,	she said to them,
	"Wax̣ utl' qu'di·xlinhinu·."	"I'll say thus to them."
175	Aw gu·jih wax̣ dasalił,	The wolf said thus,
	"Ya'x̣u· uk'ah qu'li·ta· wax̣ utl'	"Don't forget to say thus
	da·yileh."	to them."
176	"A·n,	"Yes,
	dik' uk'ah qu'li·xta·q."	I won't forget."
177	Ax̣ ahnu·'a· dax̣ida' dasałahłinh,	They filled some canoes for her,
	anh qe'ł.	that woman.
178	Dla·q'aya',	Mountain-goat,
	ts'iyuh,	black bear,
	lixahyu·,	brown bear,
	ahnu·'a· sasuhłinh.	they killed them for her.
179	Anh Çu·jihwalahyu· q'aw,	Those Wolf-People it was,
	anh qe'ł'a·	they killed some things for the
	k'usasuhł.	woman.
180	Awtl' q'e' sdiqehł.	She boated back with them.
181	U·dax̣ q'unhaw,	Then,

166. The 'customary' form of the verb does not distinguish between past or discontinued action and present or continued action; thus the only interpretation that resolves the apparent contradiction is as translated, but it is strange that no adverbs are present to make the intention clear (unless the first part of the sentence is to be taken as a false start).

	daxunhyu·,	people,
	uga' daxunhyu· uda' tsa' i·nsaquhł,	people like her ran down to her,
	qe'łgayu·,	women,
	uga' qe'łgayu·.	women like her.
182	"Da·ch'ahtduh uga' ixa' k'ułit'u'?"	"Where did you get so much stuff from?"
183	"Ahnu· uqa'ch' sileh ga·nsa'yahłinu·qa't,	"Among those among whom I spent a year,
	si'a·n' sha'a'ch'ł.	they came upon me.
184	*Ahnu· q'a'ahnu· siya· k'usasuhł."	*They're the ones who have killed some things for me."
185	*Ahnu· q'a'ahnu·,	*It's they,
	ahnu· qe'łgayu·,	those women,
	ahnu· uqa'gayu·tl' waxˇ dasalił,	they said thus to their husbands,
186	"Uch'a·xˇ galaxˇa'ch'inh,	"Go help her,
	awa· aw laq galaxˇłin'inh,	bring those things up from shore for her,
	aw a·nda' satl'ihł."	what she transported here."
187	Aw laq sałahł da·xˇ q'aw,	They brought them up from shore and then,
	ahnu· qe'łgayu·,	those women,
	ahnu· qe'łgayu· ahnu·ch'a·xˇ sha'a'ch'ł.	those women helped them.
188	Aw ya' dasałtsaxłinu·.	They cut it up.
189	łt'a't aw sałahł.	They hung it up.
190	U·daxˇ q'uhnu· waxˇ ahnu·tl' ida'xˇa·,	Then she told them thus,
	ahnu·tl' aw a'xˇa·,	she told them of it,
	ahnu· Çurjihwalahyu·,	those Wolf-People,
	ida'utl' daleh.	what they had said to her.
191	"Ya'xˇu·,	"Don't,
	ya'xˇu· waxˇ q'e' qu'laxsi·k'inu·.	don't keep killing them that way any more.
192	Waxˇ q'uw sitl' ida'xˇah,	Thus it is they told me,
	ukuwa'na·gayu·,	their relatives,

184-185. Tape reel had to be changed at end of 184 in recording session. The interruption caused very little break in continuity of the story, but it did perhaps in the emotional tone, which is now less pensive, less subdued.

	uga' Ǧu·jihgayu· qa·qa't k'ugu·nt'u'*.	Wolves like them are many* among us.
193	Aw q'uhnu· laxsi·k'.	That's who you keep killing.
194	Awleht q'uhnu· ayaqdik qa·xa' k'usałyahł.	That's why they too have bothered us.
195	Dagayaqa·ga' daxunhyu· q'a'ahnu·.	They're people just like us.
196	Ǧayaqa·ga' daxunhyu· q'a'ahnu·.	They're people like us.
197	Wax aw łi'q' q'aw wax k'udasalił.	Thus is all they said.
198	Dik' uxa' da· q'e' k'uqu'ła'ya·ginu·.	We won't bother them any more.
199	Dik' da· u·la'łga·q gayaqa·ga' daxunh yiłeh.	We didn't know they were people like us.
200	Dałi'q' ya·yu· q'a'al, uwalah k'u·łeh, ts'iyuhyu·, łi'q' al galaquhyu·.	All these things, they have spirits, black bears, all these living beings.
201	Wax q'uhnu· sitl' ida'xa·, ahnu· Ǧu·jihwalahyu·.	Thus they told me, these Wolf-People.
202	Ǧa·ndich'ich'kwalahyu·dik k'u·łeh.	Land-bird-people also exist.
203	Ǧa·ndich'ich'kyaquhyu·, uwalah qa·ch' dagaleh da·x, ulu'qa· da· yax ida'a·ch'k' da·x, dik' uxa' da· q'e' k'uła'yahq."	Young land-birds, when their spirits speak to us, when we go to get them we won't bother them any more."
204	Ǧu·jihwalahyu· q'uw wax ahnu·tl' daleh, wax anhtl' daleh, anh qe'łtl'.	Wolf-People it was said thus to them, said thus to her, to that woman.
205	*Da'u·ch'aht q'aw dik' uxa' q'e' k'uda'yahq.	*After that they weren't bothered any more.
206	*Dik' dak'e·dunh q'e' dale·q.	*Nothing more at all happened to her.
207	*Daqa·yu· ya·łqa·k',	*Sometimes there are days,

192. Cf. notes to 165 and 5. Here again gu·jih 'wolf' is further treated as human by the use of -t'u' with the special prefix -gu·n- used only when -t'u' 'many' refers to humans. This is certainly strong grammatical underlining for the message in the following sentences.

205-206. It is not clear, especially in 205, whether it is the wolves, the people, or the woman who aren't bothered any more, but in 206, the -unh suffix suggests reference to the woman.

207. Sentence structure very loose. The whole is perhaps best interpreted as two sentences meaning 'Sometimes (in summer?, with the help of the wolves?) quite a quantity of game such as black bears and mountain-goats accumulates. (But) in winter they are difficult to kill'. If dla·la'e·tsk' is taken as a slip for laxadla·ła'a·tsk', then the sentences would read, very plausibly, 'Sometimes there are days, quite an amount of/whenever snow piles up, those mountain-goats and black bears, in winter it is difficult, thus to kill black bears (and) mountain-goats'. The last line is still more literally 'thus that black bears (and) mountain-goats may be killed'.

	de·ga'duw qa' dla·ła'e·tsk',	quite an amount piles up,
	aw dla·q'aya' da·x̱,	those mountain-goats and,
	ts'iyuh,	black bear,
	x̱ala·k dat'a' yah yiłeh,	in winter it is difficult,
	wax̱ ts'iyuhyu· dla·q'aya'yu· idisiyuh.	thus to kill black bears and mountain-goats.
208	*Ts'itwax̱ aw q'uhnu· aw'e't saquhł,	*Only on that they used to live,
	date'ya'yu·,	such fish,
	te'ya'yu·.	fish.
209	*Ta·ts u'e't dax̱unh k'u·łehyu· q'a'aw.	*In olden times those were the things people used to live on.
210	Aw q'unhaw,	So then,
	da-'wax̱yu· q'a'ahnu· uch'a·x̱ a·ch'k' dawa· q'unhaw,	in just those ways they kept helping them and then,
	sasinhłinh,	she died,
	anh qe'ł.	that woman.
211	Anh qe'ł sasinhłch'aht q'aw dik' k'u'a·n' q'e' adaqahq.	After that woman died they haven't any more come upon people.
212	Dik' k'ude·leh q'e' adaqahq,	They don't come around one any more,
	aw gu·jihyu·.	those wolves.
213	Anh qe'ł awa· sasinhł.	That woman died.
214	Daq'e·dah q'a'aw.	That's all.

208-209. The exact connection between these sentences and the preceding is not clear. Apparently, before the wolves became their friends and helped them to get black bears and mountain-goats, the Eyaks subsisted mainly on fish, at least during the winter mainly on (dried) fish. It was still a common Eyak saying that one shouldn't speak disdainfully of fish, for in olden times that was the Eyaks' main sustenance. From the following sentences (210-212) it would seem that the wolves withdrew their direct help after the woman died, as well as ceasing to frequent human habitation (in recent times wolves are very few in the Eyak area). The continuing supply of mountain-goat and bear is presumably due to the presence of the "Wolf-People" among the Eyaks.

WOLF-WOMAN

1 A woman was traveling about with her husband. While she was asleep in the canoe and her husband was away from her, the Wolf-People came upon the woman. While she was still asleep they picked up the canoe onto their shoulders with her in it. When they had already carried it on their shoulders a long way, and were still carrying it along, she woke up. She sat up and looked around. She was being carried along in the canoe on their shoulders.

11 She cut open her pillow and strewed the down feathers out. The Wolf-People weren't aware of it. She was tossing them out until they came to a river, and then they crossed the river, to those Wolf-People's relatives over there. They kept her.

16 That woman lived a long time with them. As it would start to get dark, the menfolk would go out hunting, only at night, not during the day. During the day they would sleep. That's how she began to realize who they were. Their boats were at the shore. She would go to get water. That woman would carry the water up from the shore. While she was gone to get water, she would cut those boats. She cut them except for a small one just the right size for her to handle. She kept on fetching water from there. While they slept, after they lay down, she would fetch water. Unlike them, she would sleep at night.

29 They were kind to her. They ate everything, just like what people eat. Whenever they killed anything to eat, it was given to her. She herself could prepare it for herself to eat. The Wolf-People, however, ate in their own fashion. They didn't boil anything. They would circle around the food howling, those Wolf-People. That was their way of cooking it. She, however, cooked over a fire. They kept good watch over her.

40 She had already spent a number of years there when she cut those canoes. She set the small one in the water. She kept looking at them to see if they were asleep. They were sleeping. Then she went to fetch water and set it in the water. She got into it running. She launched herself out with a kick. She gave herself a good shove-off and was paddling across the river. She was just this short distance from the other side when they found out about her. Those Wolf-People immediately ran in all directions. Each time they shoved a canoe into the water it would sink. Those canoes were made of skin and would sink. So a number of them sewed up one canoe. She had already reached shore when that one boat set out after her.

55 Then, where a waterfall comes down from a mountain, from up above, here a lake forms, a lake where the falling water goes downstream. It was behind this, the water falling out in front, here in the recess behind it, there was no water. It was behind that water she stood. They ran there smelling her tracks. But from where she went into the water, they couldn't any more. Right there they stayed, running back and forth, howling. She could hear the sound of those wolves howling. She stayed right there, as night fell, behind the water. As it was night, she settled down there. She stayed there and slept. After daybreak she stole out forward by there. No one was

there. So that was how she got back among humans, following along those same down-feathers along the way they had taken her. As it began to get dark she would look around for water. How many–two–mountains she crossed. As it began to get dark she would look around for waterfalls. When she saw one she would try to go in behind it. Thus, in two, three places, she spent the night behind a waterfall. In three nights and three days she ended up safely back home.

82 She didn't immediately go in among her people. When it was already well into evening, she came down to shore by skirting above where the people lived. She approached the shore from above, in the evening. She looked around for some person to hail. He had gone to get water, at the lake. A child who had gone to the lake for water she saw. She called him over. 'Come here. It's me. I've come, tell them, my relatives, to come here for me.' He ran back. He didn't fetch any water up, he ran back so. He ran inside there and said, 'Somebody, it's a lady, is sitting over there by the water. She called me over to her. She's calling you to come. Hurry!' They ran there. All the men ran over there. Then they brought her back down to their home.

102 Her husband was already remarried to another woman. When she didn't greet him he said to her, 'Ah, is that really you that came back?' She didn't answer him. She said not one word to him.

107 Then she lay down in the evening darkness. The people with her asked, 'Would you eat something?'

'Not right now.' She wouldn't eat anything that day. 'Tomorrow, though, tomorrow morning I'll eat, not now.' She just stayed right there where she lay by her grandmother. Then she told her grandmother what had happened to her, why she had been gone.

117 Another day came and went. After she had spent that one day there, wolves, that night, descended on the village. It was the Wolf-People, looking for her. In the people's eyes, however, they were ordinary wolves. Quite a number of wolves descended on the village. As it got light the wolves went away again. The next day after nightfall they could be heard, those wolves. Staying right indoors, she wouldn't go out at all. From following her trail they knew that the woman had come back there. Again their call could be heard. A number of men climbed onto the housetops with bows and arrows. After eight of the wolves were killed they left the people alone. They didn't bother or interfere with people any more. They didn't come around people any more.

136 After that she became well again. Her mind had become almost like a wolf's mind. When her mood was bad she would right away feel like biting humans. When she had been living long enough with people again, her mind became pretty much human again.

140 Then the people with her moved camp. They were going to smoke meat, to dry salmon. They moved camp there with her and one wolf was prowling around there. The woman knew him. She kept telling him, 'Mountain-goat, black bear, I have no way to get any of these things to eat. Kill some for me.' The next morning

when it got light all those things, mountain-goat, black bear, were lying there outside for her.

151 Only she never would get remarried, that woman. Because she had come to be among the wolves, she would never remarry. She stayed right with her grandmother. That's how she lived. Her grandmother got very old and died of old age. Then she herself would go about in her canoe, alone.

158 They would come to her, the (Wolf) People. The wolf told the woman, 'Tell your people not to kill us. We are people just like them. Our relatives, Wolves like us, are among you. I am a Wolf like your people. When you have a potlatch, your own kind, we are your own kind. Tell them not to kill us any more. Those Wolves like us, we'll help them, with whatever they want. They didn't use to kill us, but now they keep killing us. They trap us with deadfalls, they shoot us with arrows. They stab us with spears; they keep spearing us to death. They keep killing us that way, those relatives of yours. So you should tell them to leave us alone. Then we won't bother you any more either.'

174 So that woman said, 'Yes, I'll tell them that.'

The wolf said, 'Don't forget to tell them that.'

'Yes, I won't forget.'

They filled some canoes for the woman. They killed mountain-goat, black bear, brown bear for her. The Wolf-People killed things for the woman. She took them home.

181 Then her people came running down to shore to her, women like herself. 'Where did you get so much stuff from?'

'Those people among whom I spent the year met me. They're the ones who hunted the food for me.'

Those women said to their husbands, 'Go help her, bring it up for her, what she brought.' They carried it up, the women helping. They cut it into pieces and hung it up to dry.

190 Then she told them the story; she told them what the Wolf-People told her. 'Don't keep on killing them any more. That's what they told me. Their relatives, Wolves like them, are many among us. That's who you keep killing. That's why they too have bothered us. They're people just like us. That's all that was said. We won't bother them any more. We didn't know they were people like ourselves. All these things have spirits, black bears, all living beings. That's what they told me, the Wolf-People. There are also song-bird spirits. When we go around after little land-birds, and their spirits speak to us, we won't bother them any more.' That's what the Wolf-People told the woman.

205 After that they weren't bothered any more. Nothing more at all happened to her. Sometimes there are days when quite an amount of mountain-goat and black bear is accumulated. In winter it is hard to kill black bears and mountain-goats. They used to live only on those fish. In olden times those were the things people used to live on. They kept helping them in those ways, and then that woman died. After that woman

died they haven't come around people any more. Those wolves don't come around us any more. That woman died.

214 That's all.

1933: 'WOLF PEOPLE'

The Wolf People had been taking the people from a village. They took quite a few away. Once a young girl was playing outside. Some old people smelled something.

'Oh, there's something smells like a muskrat,' they said. 'It's queer this muskrat smells in the fall.'

They were suspicious. It was fall and muskrats smell only in the spring. While the girl was playing outside they called her but she wouldn't come in.

A Wolf Man was back of the house in the brush. He ws showing the girl different kinds of pretty birds. The girl went up to him, and he tied her up and put her among some feathers and packed her off. While he was packing her the little girl started to throw the feathers out one by one through a little hole in the bag. They went a long way. They came to a big lake. He hollered to his people. They met him with a canoe and brought him home.

The Wolf Man was a slave of the chief of the Wolf People. He put the bag with the girl in front of the chief. The chief looked in and found only a little girl in the bag.

He said, 'How did you do this? What did you do this for? Didn't you take pity on this little girl?'

When he took the girl out, instead of killing her, he killed the slave who brought her home. Another slave cut up his body and they ate him.

When they cooked the slave meat, they gave some to the little girl. She pushed it away and started to cry. After she didn't eat the meat the chief sent his sister after some goat meat. All she ate was goat meat and bear meat. She lived with them there.

She started to grow up. She got old enough to pack water and to get up in the morning. The Wolf People thought the girl was just like themselves because she was growing up among them. Every morning before the others got up she packed water for the whole village. She tried to get on the good side of them so they wouldn't kill her. The chief's sister told her to do things for everybody so they wouldn't kill her. She gave the girl a knife and told her while she was packing water early in the morning to put holes in all the Wolf People's canoes, except one small one the girl could handle alone.

'These people go hunting early in the evening and come back in the morning,' she told her.

One morning while she was packing water, the girl cut up all the boats. It was easy because the Wolf People had birchbark canoes. Then she started away in the small canoe she saved for herself. Before she got to the other side the Wolf People found out she had got away. They put their canoes in the water and jumped in. Before they got far the boats sank. One boat with some men bailing and others paddling got clear across. It nearly caught her.

The girl landed and ran behind a little waterfall and hid there. A Wolf Man landed and tracked her to the falls and lost the track. He walked around and cried and sang a sad Wolf song. [Galushia and Annie Nelson had heard the words of this song but did not remember them.]

The Wolf People gave up searching after half a day. The girl followed the feathers home to her own people.

(Birket-Smith and de Laguna 1938, pp. 306–308.)

PART FIVE

ON THE BEGINNING AND END OF EYAK HISTORY

ON THE BEGINNING AND END OF EYAK HISTORY

The real truth and meaning of Eyak history as told to us by Anna here go far beyond the factual, to the personal and spiritual.

Anna's version of the beginning of Eyak history is the only origin legend ever recorded for Eyak. She told it to me one day in response to renewed requests for an Eyak explanation of where the Eyaks came from. I was never able to get her or anyone else to confirm the story any further. (It does indeed agree with the academic theory that the Eyaks must have come from the Interior.) The truth of Anna's Eyak history here is deeply personal; the Eyaks found a good place to live, improved their houses and boats, adapted increasingly well to the area, became more settled and numerous, were flourishing and had a good life. Then came Cordova; the Eyaks, now few, moved to town, and the story quickly ends.

Anna's lament for her people is one of several lament songs I have recorded from Anna, including some for her sons and for my daughter; they are a traditional type of mourning chant, of quiet emotional intensity. This is her lament for her whole nation. However sorrowful her earthly existence and tragic the fate of her people, Anna's Eyak spirit rises in triumph for herself, for her people, and for us all. I can see Anna, old and frail, walking alone on the beach at low tide. At the end, "A·n, de·lehtdał dlagaxu·, ts'it dlagaxu· atxsłilahł? atgaxłala·ł. Yes, why is it I alone, just I alone have survived? I survive," there is nothing more I can say.

EYAK HISTORY*

1	Dik' daxunhyu·q* q'aw I·ya·qda·t,	No people* were at Eyak,
	dik'dak Anaxanaqda·t daxunhyu· k'a'łe·q.	nor were there people at Alaganik.
2	Xi·t xadaqdach'aht q'unhuw daxunhyu·,	From way upriver it was the people,
	aw t'axksga'* axya' li' saqehł.	they boated down in those cottonwood*-like canoes.
3	A·ngu·' nuwya'x* q'uhnu· li' saqehł.	Down the Copper River* it was they boated.
4	Da'aw a·n ida· yax gu·ndi'ahwa·łx q'uhnu· yax daqe·x.	Following along the way that river flows around they were boating around.
5	Aw'a·n' saqehłinu·,	They came upon them,
	k'uda'uhtk.	eggs.
6	Ne·tl'da·x k'uda'uhtklax isał'anhł.	First they saw eggs.
7	Aw dasałqa't'kłinu·.	They boiled them.

---

0. Recorded on tape, Yakutat, May 28, 1965, and first transcribed with the help of Lena Nacktan, Cordova, June 5, 1965.

1. Daxunhyu· means both 'people, humans' and specifically 'Eyaks', so that the sentence does not necessarily imply that these places were previously uninhabited. Anna does not mention any previous inhabitants, however, though it is known that the Eyak-Alaganik area was previously Chugach territory. See Introduction.

2. Cottonwood is rare in and perhaps not native to the Cordova Eyak area ; the word t'axks(k) is probably a very old borrowing from Athabaskan (e.g. modern Ahtna t'aghes). The reference here may in fact be to birchbark, not part of the modern Eyak culture (cf. notes to 30 and 33).

8	Aw u'saq'e·'ł da·x̱	They tried them and (they were)
	k'udadzu·,	good,
	k'udat'u' wax̱ dasałił.	they got lots of them.
9	*Da-'wax̱ gaqe·łdawa· q'uhnu·	*As they were still boating they
	Anax̱anaqda' saqehł.	arrived at Alaganik.
10	Anax̱anaq da·x̱ daq saqehłinu·.	They boated upstream by Alaganik.
11	U·t q'uhnu· ya·n' salahł.	There they settled down.
12	Lisya' a·ł,	Spruce-boughs,
	ne·tl'da·x̱ yahtga' aw x̱a·n'	first they made something like
	sałiłinu·*.	houses*.
13	Awt'a·x̱t* q'uhnu· wax̱ i·t'eh.	In those* they lived.
14	Sahtx̱ q'aw wax̱ i·t'eh da·x̱ q'uhnu·,	They lived thus a long time and then,
	ta'xts'*,	*ta'xts'**,
	ya·n' dla·sakukł lis,	wind-fallen trees,
	ta'xts',	*ta'xts'*,
	yaht,	houses,
	ta'xts'ayaht,	*ta'xts'*-houses,
	aw x̱a·n' dasałiłinu·,	they made them,
	aw ta'xts'ayaht.	those *ta'xts'*-houses.
15	*Wax̱ q'uhnu·,	*Thus it was,
	da-'waxyu· lehdawa· q'uhnu·,	upon doing so over and over it was,
	idehdah daxu'ya·x̱ –	really veritable –
	al tl'e·yu',	this hemlock,
	tl'e·yu'yaht,	hemlock-houses,
	tle·yu' wax̱ sałiłinu·,	they got hemlock,
	yaht ux̱a'.	their houses.

12-13. yahtga' 'house-like' and missing the normal da- prefixes used in reference to houses, so not rated grammatically as real houses; otherwise forms should be dasałiłinu· (12), awdat'a·xt (13).

14. Neither Lena nor Anna could identify the exact meaning of ta'xts', only that it was some kind of tree or bark, out of which canoes and houses were said to have once been made, but no longer. Ta'xts'ayaht was also the name of a village and a Raven House in Gravina Bay. Anna herself seems to mean here that it is a fallen tree of some kind. It is also uncertain whether in this whole section (12-16) on house-building they are building a single (community) house or many houses.

15. Loose sentence structure. Da-'waxyu· 'all sort·s of ways' or 'that way over and over', presumably trying to build a better house, finally succeeding in building a "real" house of hemlock, such as described by Galushia in Birket-Smith and de Laguna 1938, p. 32. According to Anna here, the Eyaks had first to build shelters of spruce-boughs, then of ta'xts', before learning to build houses of hemlock.

16	Yaht χa·n' dasałił, k'uda'luw.	They built houses, big ones.
17	K'ugu·nt'u' gałe'łinu·.	They were becoming populous.
18	*Ahnu· ne·tl'da·χ yi·nhinu· li' saχahł, dik' dage'χ q'e' asdaχahłq.	*Those first ones who boated down, they never boated back upriver.
19	Dik' u·da' q'e' asdaχahłq q'aw.	They didn't boat back there.
20	Ahnu· ahnu·'iht yi·nhinu· q'e' li' sdiχahł.	Those (who had been left) behind them boated down in another fleet.
21	Q'e' li' sdiqehł*.	Another group* boated down.
22	*Waχ q'uw daχunhyu· l·ya·qda·t.	*Thus there were people at Eyak.
23	U·ch'aht q'uhnu· l·ya·q.	Thence Eyak.
24	Sałxwa'ł.	It became summer.
25	Ǥałxwa'ł.	It was becoming summer.
26	Χwah.	Summer.
27	Yaχ iχada- χa·k'.	A group of canoes would travel around.
28	Yaχ iχada- χa·k'.	A group of canoes would travel around.
29	Ne·tl'da·χ χa·n' sałił, aχakih.	First they made them, dugout canoes.
30	K'uda'luw t'aχksk*, aw ya·n' dla·sagahqł.	Big cottonwood*, they chopped them down.
31	Aw q'uhnu· aχakihda·χ χa·n' sałił.	Those they fashioned into dugout canoe form.
32	Awya' q'uhnu·, yaχ daqe·χ, l·ya·qya'ch'.	In those it was, they boated around, into Eyak Lake.
33	*Aw t'aχksk, a·, aw lis, aw q'e' u'saq'e·'ł.	*Those cottonwood, er, the spruce, they tried that next.

18, 21. Here, as elsewhere in this text, Anna shifts back and forth between -qe 'travel by (one or more) boat(s)' and -ga 'travel in fleet of boats' for describing the movements of these groups, awkward in either case to translate directly into English.

22. Anna apparently implies here that this second group settled Eyak, the first group having settled Alaganik.

30, 33. Cf. note to 2. The classic Eyak dugout is of course made of spruce, not cottonwood (or birchbark).

34	Aw k'udzu· q'e' sdiłe'ł.	That turned out to be another good thing.
35	K'u'luw aẋ, aw lisch'aht q'e' xa·n' sałiłinu·.	Big canoes, they made them anew from spruce.
36	*Waẋ q'uhnu· l·ya·qda·t, l·ya·qya'ẋ q'e·daq sdixahł.	*Thus they were at Eyak, they boated back upstream to Eyak Lake.
37	Q'e·daq sdiqehłinu·.	They boated back upstream.
38	Aw l·ya·qda·t, udagalchyaq' aw saliłinu·.	That Eyak area, it pleased them.
39	U·t ya·n' salahłinu·.	They settled down there.
40	U·t aẋ q'e' xa·n' sałił.	There they made some more canoes.
41	U·daẋ aw *Eyak Lake*ch' saqehł da·ẋ, k'ut'u' te'ya', gi·nga·ndaq*, awlaẋ isał'anhł.	Then they boated to Eyak Lake and, many fish, ripe reddened salmon*, they saw them.
42	*Waẋ q'uhnu· dik' q'e·yaẋ adaẋa·k'q.	*Thus they didn't boat around any more.
43	Da'u·t waẋ sat'u'ł.	They settled right there.
44	Da-'waẋ u·t waẋ i·t'eh da·ẋ q'uw, uyahsh, waẋ q'uw k'ugu·nt'u' k'usałe'ł.	They remained living there and then, their children, thus there came to be many of them.

---

36. It has not been clear whether it was the first (Alaganik) group or the second (Eyak) group, or both, involved in the fleet traveling around in 27-28, or in the canoe-making of 29-35. Here the q'e·- could mean, as before, either movement of a subject back to starting point, or renewed movement of the subject farther on, or movement of a new subject in turn over the same area as a previous one, such that these sentences could refer either to the second (Eyak) group reaching Eyak for the first time, then boating westward to the mouth of the Eyak River (about eight miles farther west than the mouth of Alaganik Slough, cf. note to 9), turned back upriver and upland ascending the Eyak River to Eyak; or to a return of the first and/or second group to Eyak, after having boated around; or to the voyage upriver to Eyak of a new group (the Alaganik group). In any case in modern times there was no clear distinction between the Alaganik and Eyak groups, the population being fluid between them, with of course constant communication.

41. Chugach word, with -ng- as in English 'singer'.

42. Or 'They didn't (traveling by boat) turn/go back'; this could mean either that the second group (Eyak) at last ceased their wanderings, as translated, or that the first (Alaganik) group came to join the second at Eyak for good, preferring Eyak to Alaganik. Alaganik, however, remained an important village until 1892 or 1893, as mentioned in the Introduction.

45 Ɬ'ya·qdalahgayu·* saqe·gayu·
da'ła̱x̱a'ginu·,
Ɬ'ya·qda·t.
46 Wax̱ q'aw k'ugu·nt'u' Ɬ'ya·qda·t da·
sałe'Ɬ.
47 Wax̱ q'uw Ɬ'ya·qdalahgayu· da· yiłch,
Ɬ'ya·qch'*.
48 Ayaq wax̱ i·lih'a't'eh da·x̱ q'uhnu· al
a·nguda'ch',
a·nguda't gadi·'q'ach',
ge·łta·kyu·lu'qa·.
49 X̱i·t qi'ch'aht li' sax̱ahłda·t dik'
ke·łta·kyu· k'a'łe·q.
50 Dik'dak k'ut'u' a't ałe·q,
aw te'ya' u·da' daq
galah.
51 Aw li' sax̱ahł da·x̱ awlah
u'satahłinu·,
łi'q'ya·yu·.
52 Ke·łta·kyu·,
gi·nga·ndaqyu·,
al sahxwayu·,
al k'uda'uhtkyu·,
awlax̱ isał'anhł,
al yax̱ x̱ada'ya·xyu·,
na·x̱ak,
ch'aq'i·nq'yu·.

53 Wax̱ q'al al Ɬ'ye·q* anh sałe'Ɬ.
54 *Itl'a·ndaya'tdik awa·,

The Eyaks* kept having
children,
at Eyak.
Thus we became many at
Eyak.
Thus we are Eyak people,
at Eyak*.
They when they felt like it then to
the mouth of the river,
to the breakers at the river-mouth,
to get seals.
Yonder at where they had boated
down from there were no seals.
Neither were they very many,
the salmon that might swim up
thither.
They boated down and they found
out about that,
everything.
Seals,
ripe reddened salmon,
these cockles,
these eggs,
they saw them,
these birds,
geese,
mallards.

Thus this Eyak became a home.
*Mountain Slough too though,

---

45. Ɬ'ya·qdalahgayu· 'inhabitants of Eyak, Eyaks', here and hereafter in this text refers to the Cordova Eyaks in general, but probably not to other Eyak-speaking people (from Controller Bay east).
47. Ɬ'ya·qch' 'towards Eyak', or, as here, 'continuous or repeated motion toward or development at', thus 'we became more and more people at Eyak', or 'we became more and more associated with Eyak (Village)'.
53. Partly English pronunciation.
54. The location of this village (more likely villages or camps) is uncertain. Lena states that it was at a "big beach, way below Mountain Slough," which would be at Tsa·layalluw ('big gravel'), on the coast between the mouth of Mountain Slough and Point Whitshed, or that it was above Lsyaq' daq gah 'ah ('where water runs up into trees'), which was somewhere along Mountain Slough.

	k'ugu·nt'u' gałe'ł da·x̱ Itl'a·ndaya'ch' awa·,	they were becoming populous and at Mountain Slough for its part,
	lah q'e' sdiłe'ł.	it became another village.
55	*Cordova*,	Cordova,
	dik' *Cordova* lah ałe·q.	Cordova was not a village.
56	Aw I·ya·qya't q'a'aw,	It was at Eyak Lake,
	lah yiłeh.	that was a village.
57	Datli· q'a·l X̱alahsdla·gayu· u·da' isał'anhł da·x̱ q'aw *Cordova*,	Already now White People arrived there and then Cordova,
	Cordova lah sałe'ł.	Cordova became a town.
58	I·ya·qdalahgayu· u·da' –	Eyaks thither –
	I·ya·qdalahgayu·,	Eyaks,
	dik' a't k'ugu·nt'u' q'e' a'dałe·q.	they aren't very many any more.
59	*Cordova*hda·t salahłinu·,	They lived at Cordova,
	I·ya·qch'aht q'a'aw,	from Eyak it was,
	u·da' lah salahł.	they moved thither.
60	*Cordova*hda' lah salahł da·x̱,	They moved to Cordova and,
	da'awtl' I·ya·qya't,	nevertheless at Eyak Lake,
	uqa'x̱ yi·nhinu· I·ya·qya'ch' q'e' adax̱a·k'.	some of them would boat back to Eyak.
61	I·ya·qya't q'e' wax̱ dat'uhinu·.	They would live some more back at Eyak.
62	Dik' łinhqda·tq.	Not in one place.
63	Al X̱alahsdla·gayu· k'usałe'ł da·x̱ q'al,	There came to be these White People and,
	*Cordova*hda·t da· wax̱ sat'u'ł,	we settled at Cordova,
	lahq',	in town,
	lahq',	in town,
	da· wax̱ i·t'eh.	we lived.
64	Daxunhyu· wax̱ sat'u'ł.	People thus settled.

EYAK HISTORY

1 There were no Eyaks at Eyak, nor were there any Eyaks at Alaganik. The Eyaks came from far upriver, in boats made of something like cottonwood. They came

down the Copper River. They were following along the river in their boats. They found eggs. They first saw eggs. They boiled them, tasted them, and they were good, so they gathered a lot of them. Continuing along they came to Alaganik. They went up past Alaganik. There they settled down.

12 Of spruce-boughs they first built shelters, and lived in those. After living a long time like that they then built houses of *ta'xts'*, wind-fallen trees; *ta'xts'*-houses they built. So after many attempts, they made true houses, of hemlock. They made their houses of hemlock. They built large houses.

17 They were becoming many, those first people who came down the river in their boats, and they never went back upriver. More people after them came down, in turn. That's how Eyak was established. It was Eyak after that.

24 Summer came and they would go around by boat. They made their first dugout canoes. They chopped down large cottonwood, and fashioned that into a canoe. They went in that into Eyak Lake. Then they tried spruce instead of cottonwood. That too was good. They carved large boats out of spruce.

36 They went back up by Eyak into Eyak Lake. They liked it at Eyak, and settled down there. They made more boats there. They went by these to Eyak Lake and saw many fish, ripe salmon. So they no longer wandered, but lived right there.

44 As they remained living right there, their children became many. The Eyak villagers kept having children, at Eyak. That's how Eyak became populous. Thus we are Eyaks, at Eyak Village. When they felt like it they would go to the mouth of the river, to the breakers, to get seals. Over where they had come down the river there are no seals. Nor are there many salmon, that swim up that far. When they came down the river they found out about all these things. They saw seals, ripe salmon, cockles, eggs, birds, geese, mallards.

53 So Eyak became a village. They were becoming numerous at Mountain Slough, and Mountain Slough became a village too.

55 Cordova was not a village. The village was at Eyak. Whites arrived there and Cordova became a town. The Eyak people were no longer very many. They moved there from Eyak. After they moved to Cordova still some of them would go back to Eyak, and live there again, not being in just one place. As there came to be these Whites, we moved to Cordova; the Eyaks lived in town.

LAMENT FOR EYAK*

1	Ayanh si'aht*.	My poor aunt*.
2	Dik' waẋ qi·xłale·q qi'yisinh.	I couldn't believe you were going to die.
3	*K'e:t iẋ k'uqu'di·xłch'a·q'?	*How would I hear you?
4	Al waẋ i'xle·, u·t ich' q'e' iqe'xła'e·.	I wish this, to go back to you there.
5	Daqi·kih sałe'ł.	You are no more.
6	*Anh siyahsh waẋ sitl' tsin'dale·.	*My child* speaks to me that way.
7	*Anh ts'itwaẋ ki·nẋ siẋa' sałe'ł da·ẋ aw q'aw.	*I just break out in tears and lament.
8	Da'a·nt dlagaxu· yaẋ qu'xda·.	All alone here I'll go around.
9	Ch'i·lehyu·ga' dlagaxu· qu'gali·xta·.	Like Ravens I'll live alone.
10	Si'ahtgayu·* siẋa' łagada'a·ł da·ẋ dlagaxu· q'al qu'gali·xta·.	My aunts* are dying off on me and alone I'll be living.

---

0. Recorded on tape, Yakutat, June 15, 1972. It was difficult in spots for me to transcribe this, both because I did not have the help of a native speaker of Eyak and because the sounds are sometimes difficult to recognize in the singing style, which interferes especially with vowel length, glottalization, etc., and also because Anna's language here is often very poetic. I am nevertheless fairly confident that I have correctly interpreted it in most cases. Sentences 1-7 are a kind of spoken introduction; the chanted lament itself is sentences 8-34.

1. -'aht (Tlingit aat) is father's sister. Perhaps specifically Wa·njangaq·, wife of Old Man Dude, Cordova, who died in 1930. See Birket-Smith and de Laguna 1938, pp. 220-221, for account of her death, Genealogical Table, and Plate 6.2 for a photograph of her grave.

3. More literally 'How will I hear anything of you?'

6. Perhaps to be interpreted Anh "Siyahsh" waẋ sitl' tsin'dale· '"My child," that way she speaks to me', that is, 'my aunt calls me "my child"'. This is usual for a mother's sister, but not for a father's sister.

7. Perhaps to be interpreted 'She just became tearful with me' in accordance with footnote 6; da·ẋ aw 'and it is', 'and so', as direct introduction to the chanted lament.

10. -'aht-gayu· (Tlingit aat hás) 'father's sisters' or 'father's sister's side of the family'.

11	A·nt ala· de·lehtshdal waxyu· gaxle·ł?	Why, I wonder, are these things happening to me?
12	Siga·kgayu·dik* sixa' ł'q' i·nsdi'ahł da·x dik' uk'ah laxstahłginu·.	My uncles* also have all died out on me and I can't forget them.
13	Ahnu· siga·kgayu· sixa' lis·di'ahłch'aht q'uhnu·, si'ahtgayu· sixa' q'e' lagada'a·ł.	After my uncles all died off, my aunts are dying off next.
14	Daxu· dlagaxu·.	I'm all alone.
15	Saqe·gayu· sixa' atgaxłala·ł, al anhq'ach'a'.*	With some children I survive, on this earth.*
16	Ch'itwax kí·nx sixa' a'łe·k'.	Only I keep bursting into tears.
17	Aw ulah yax adi·lihxła'ya·x da·t ahnu· si'ahtgayu·.	I think about where my aunts are.
18	Si'aht q'a'anh da·x anh gał'ihtya· si'aht sixa' k'a·dih sałe'ł.	She is my aunt and my last aunt is gone.
19	Da·chi·dal q'e' qu'xda·?	Where will I go next?
20	Da·chi·dal q'e' qu'xda·?	Wherever will I go next?
21	Datli· dałi'q' ahnu· i·nsdi'ahł.	They are already all extinct.
22	Ahnu· i·nsdi'ahł.	They have been wiped out.
23	Daxu·sh k'e·'shuw da'al Qa·ta·' k'e·'shuw wax sixã' ileh, dlagaxu· galagaxtahx.	Maybe me, I wonder, maybe Our Father wants it this way for me, that I should live alone.
24	Ts'itwax awa· atq' da·xdadza·nts' da·x k'udzu· sidagale· siya· q'e' dałe·k'.	I only pray for it and my spirits recover.
25	A·ndax, awleht q'aw al anh, qi' atk'udadadza·nts', yax axda·k'.	Around here, that's why this land, a place to pray, I walk around.
26	A'xq'e·'k' awch' ixiyah.	I try to go there.
27	Dlagaxu· q'aw, dlagaxu·kih a·ndax lu·di·'daxyu· yax axda·k'.	Alone, alone around here I walk around on the beach at low tide.
28	Ts'itwax kí·nx sixa' łe·k'.	I just break into tears.

---

12. -ga·k-gayu· (Tlingit káak hás) 'mother's brothers', or 'mother's brother's side of the family'. Perhaps specifically Blind Sampson O'Shaw (1866-1948) (Tlingit name Yaandubśín, Eyak Wa·ndabsan, also name of Anna's son Johnny) or Billy Jackson (died about 1949, Tlingit name Ettisée), both of Yakutat. The aunts and uncles whom Anna mentions are mother's brother and father's sister, the relations which are called by the same terms in Tlingit as in Eyak (káak = -ga·k, aat = -'aht), except in 34-35 below.

15. al anhq'ach'a' also perhaps '(by moving) to this area'.

29 Tsa·dli·na'q' ya·n' axda·k'.
I sit down on a rock.

30 Ts'itwaxyu· I·ya·qdalahgayu·,
I·ya·qdalahgayu·,
dałi'q' lagada'a·łinu·.
Only the Eyaks,
the Eyaks,
they are all dying off.

31 Ts'itwax daxk'nu·shduw u·t
I·ya·qda·t.
Just a very few at Eyak
there.

32 I·ya·qch'aht adiłilahł,
ahnu·dik daqi·kih gałe'ł.
They survived from Eyak,
but they too are becoming extinct.

33 K'a·dih ulah u·ch' q'e' i·łi'e·.
Useless to go back there.

34 Sitinhgayu·dik* sixa'
i·nsdi'ahł.
My uncles* too have all died out on
me.

35 Sitinhgayu· sixa' lisłi'ahłch'aht q'al
ahnu· si'ahtgayu· q'uh ya·n' q'e'
disłiqahqł,
al i·sinh.
After my uncles all died out my
aunts next
fell,
to die.

36 A·n,
de·lehtdal dlagaxu·,
ts'it dlagaxu· atxsłilahł?
Yes,
why is it I alone,
just I alone have survived?

37 Atgaxłala·ł.
I survive.

---

34 -tinh-gayu· 'father's brothers' or 'father's brother's side of the family'.